

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

AUGUST, 1881.

VOL. XIII, No. 8.

The Bible Itself.

TEACHER: Always take your Bible to the school, and use it in the class. Urge your pupils to do the same. Keep this before your mind continually, and try to make the plan successful.

The Transmutation.

In a call issued by Rev. W. J. Erdmann, of Jamestown, N. Y., for a "Believers' Meeting for Bible Study," at Old Orchard Beach, Maine, this month, there occurs a single passage worthy of thought.

The writer states that the object of these conferences "is not merely to study the word, but rather to glorify Christ in the power of the Holy Ghost, and to change all truth into fruitful living and holy service."

We have great fear that too much of our work in connection with the Sunday-school, as every-where else, is too much Bible study for the sake of getting at the lessons, that we may teach our pupils to know them, and not as it should be, "to change all truth into fruitful living and holy service."

The tree to which come leaves and blossom and fruit is in itself—in trunk, limb, twig, flower, and fruit—the embodiment of the forces hidden in the earth, the atmosphere, and the light. These forces express themselves, and make themselves effective in this changeable, visible, and usable way.

So all truth from the earth and the heavens of revelation tells upon character. "Fruitful living and holy service" are the crying needs of the times in which we live, and from this call to the "believers' meeting for Bible study" we Sunday-school workers extract this simple sentence, and lay it to our hearts, with a prayer that God may bless it to our good, that his blessing may be also upon the August meeting at Old Orchard, and that upon all

Sunday-school workers, ministers, and the Church at large, there may come a benediction as a result of that meeting.

Shall the Old Go?

The question is seriously asked, "Should all Church members be members of the Sunday-school? should they attend every Sunday, and study together as the children and young people do?"

The answer to this question is very simple. All Church members who can should certainly attend Sunday-school for the purpose, first, of increasing their own knowledge of the word of God. If Bible knowledge is valuable to the child, it is valuable to the adult. Do not the old need a knowledge of the way of salvation, of the stirring biographies of the Bible, of the "exceeding great and precious promises," of the devotional utterances of inspired psalmist, Saviour, and apostle? As long as a man can find any thing in the Bible which he had not before thoroughly mastered, as long as there is any truth in it which he has not yet fully grasped or fathomed and comprehended, he should attend every means of grace by which his knowledge of the holy Scriptures shall be increased.

Secondly, all Church members should attend the Sunday-school, if possible, as an example to the young. The boy of sixteen who begins to fancy himself a man looks with contempt on the Sunday-school because "none but children attend it." He looks at the lawyers, the physicians, the business men, the stewards, the class-leaders, the deacons, the elders and trustees of the church, and finds that they do not attend Sunday-school. Why should he, already a growing man, go to such places? does he not know as much as Mr. A. or Mr. B.? Is he not as well able to study at home? Is not attending upon the Church to hear the Gospel preached enough

for him if it is enough for them? It will be at once seen that thousands of our young people are thus drawn out of the Sunday-school through the lack of adult example, and therefore we repeat our statement, that old people should be identified with the Sunday-school in one capacity or another.

We have already called attention to the fact that the Sunday-school is traditionally and historically a children's affair; that for this reason it is difficult to hold our young people. We have, in pursuance of this idea, recommended the organization of "The Assembly," where older members of the Church may meet for biblical study, and avoid the associations which now render the Sunday-school, in popular opinion merely, "a children's affair."

The very best work of the Church—spiritual edification by associated biblical study—is accomplished through the "Sunday-school" and "Assembly." In the early Church Christian people met together to study the word of God. The Greek Testament Bible class at Oxford, where full-grown young men met to study the Greek Testament, was the beginning of the great Methodist movement both in England and America. Some of the most successful churches of to-day have large adult departments connected with them. Yes, we do think that it is the duty of all Church members to belong to the Sunday-school.

But we must guard carefully against making the Sunday-school a substitute for the other means of grace. There can be no substitute for home instruction, for pulpit preaching, for pastoral visitation, for the devotional service of the prayer-meeting, for the training in experience of the class-meeting. While earnest Sunday-school workers plead in conventions and through the press for an attendance of all Church members upon the Sunday-school it must be distinctly understood that they do not thereby give the Sunday-school a higher rank than they assign to any other part of the Church work.

Doctrine.

DOCTRINE has always been an essential factor in religion. At the very beginning, the false doctrine of the tempter caused the fall of the first mother. It was doctrine that brought Abraham out of Ur of the Chaldees. With Israel doctrine was every thing—the doctrine of God, his character and purposes.

Judas believed in doctrine concerning Jesus, but it was only with his intellect, and separate from his life. His love of money was a mightier force than his faith in the truth.

Mary Magdalene believed in doctrine, but it was in her inmost heart, and her life incorporated and expressed in doctrine.

The engine in the basement may be filled with water and fire and steam, and all the mighty ener-

gies be ready to do the bidding of some director, but unless connected with patterns and looms and thread, what can come of the power but wasted energy? Doctrine is the directing force.

Stephen Paxon.

THE old Western Sunday-school hero, and agent of the American Sunday-School Union, is dead. Peace to his ashes! Blessings on his memory! He was in his seventy-third year at the time of his death. We are sorry not to be able, for lack of space, to give him a fuller notice. Rev. W. P. Paxon, his son, thus writes of his father's death: "Several days before he died I asked him, 'Father, if you should go, is it all right?' He said to me in tones of surprise, 'Why, my son, *that was settled many years ago.*' I have seen many death-bed scenes, but his was the grandest I ever saw, in its calm, conscious sense of complete salvation. His last words were, 'Rest! rest! rest!' 'Home, sweet home!' 'Bless the Lord!' was also often on his lips. He told me to say to all his friends, 'Live for Christ; there's nothing true but heaven.' So he died, and so we go on, with heaven so much richer and sweeter."

Reading for Children.

AN intelligent teacher from the State of Ohio, who lives in a neighborhood where the old plan of "boarding round" is still in vogue, says in a private letter: "I have had an insight into the home life of my pupils. Out of forty families in half a dozen districts with which I have been intimately acquainted, not one has any provision for furnishing their children with suitable reading matter. With scarcely any exception parents desire an education for their children, but seem to think that every thing devolves upon the school. Even in cases where the older members of the family were intelligent, and moderately well-read, the children were left to do as best they could for themselves. Sometimes they had access to the Sunday-school library, but in the majority of cases they had nothing but what they could 'pick up.' I have seen bright boys and girls, just entering their teens, devouring trashy papers for lack of any thing better, until I almost dislike to hear parents say of their children, 'They are fond of reading,' because I know too well what that reading is, in almost all cases. People who would furnish money and attend half a dozen fairs and circuses, etc., think they cannot spend half as much for books."

This dependence upon the public school and the Sunday-school for the general education of their children deserves the attention of thoughtful people, especially of ministers, who through the pulpit have such a fine opportunity for reaching the peo-

ple. Every family should take a weekly religious paper, a weekly secular paper, and a good juvenile paper. The true education of the children demands it. Preoccupation is the only safeguard against the cheap, corrupting literature which now floods the country. Words of warning from the pulpit; words of admonition and counsel and direction in pastoral visitation; co-operation with the children in appealing to their parents for reading matter; earnest exhortations in the Sunday-school—these are some of the ways by which our ministers may do something to stir up parents to an appreciation of their duty concerning the reading of their children.

“A Burden.”

AN unknown correspondent says: “Don’t make the Sabbath and Sabbath-school such a time and place of discipline, rules, regulations, etc., as to defeat the object for which the Sabbath was made—rest. Freedom is dear to all, old and young, and it is fatal to induce the child to dread the Sabbath and its duties. You are doing nobly, grandly. Beware of extremes.”

There is wisdom in this suggestion. The Sabbath must not be a day of excessive labor; and it must be a day of rest.

The Sabbath-school is the place of worship; it is also a place for Bible study. It is *not* a sociable; it is not a place for lounging; it is a provision for restful work in intellectual and spiritual lines; in the intellectual because of an inner spiritual. That there may be profitable study there must be good order. There is less wear and tear of the nervous system in one hour of well-disciplined order and restraint than in one hour of freedom and confusion.

Rest is change of occupation rather than suspension of activity. A true student rests by reading lighter or different literature from that upon which he has been concentrating his attention closely. A laboring man rests by thinking and reading. The service of song and prayer and class study, which we call the Sabbath-school, should be rest to all who participate in it, even when its order is strict, its worship thoughtful, and its intellectual exertions intense.

We should not make the Sabbath a dread to our young people, but, by kindling in them spiritual tastes, and impressing upon them the importance of spiritual truth, make them eager to know about the “things of the kingdom.” They study five days in the week in the secular schools, and learn nothing about God; they need on the Sabbath day to bring the same mental forces which are employed during the week, and consecrate them to the study of the divine character, law, and government.

That Sabbath-school which has the best order, the closest programme, the sharpest drills, the most concentrated intellectual attention, the most fervent spiritual exercises, is the Sabbath-school which is most restful to its members.

The Sabbath day that is filled from early morning until dewy eve with home devotion and conversation, public worship and Bible study, is the Sabbath from which people go forth rested and invigorated, and prepared for the activities of the following week.

To Be Expected.

WHEN we work practically in the line of a true principle, we may expect practical results.

When we propose to the Sunday-school teacher attention to the intellectual tastes and habits of his scholars through the week, as well as on Sabbath, we expect that, following this counsel, he will gather fruit not many days after.

The C. L. S. C. (Chautauqua Literary and Scientific Circle) has from the beginning aimed to turn to a good account the literary tastes and educational ambitions of our Sunday-school pupils, and of our young people generally.

A Sunday-school teacher on the Pacific coast, who early became a member of the Pacific Segment of our “Circle,” called the attention of her class of seven young ladies to the plan of study. They were pleased. Under her direction they began to read and study in the appointed lines of the “C. L. S. C.”

Under recent date she writes as follows: “Already the good effects of our literary labors are apparent in improved lessons in my Sunday-school class; for a habit of study makes it easier for them to apply their minds there.”

We renew our appeal to Sunday-school superintendents, teachers, and also pastors, to organize “Lyceum Reading Unions,” “Church Lyceums,” or “Chautauqua Literary and Scientific Circles,” for the purpose of controlling wisely and well the spare minutes, the unoccupied thoughts, and the powers of their pupils waiting to be directed.

Nuisances in Sunday-schools.

BY EDWARD S. ELLIS.

I do not refer to the professional speechmakers who drop in, as if by accident, and sit around with a hungry look until the good-natured superintendent asks them to say a few words to the children. These long-winded and generally profitless talks come at the close of the exercises, when the little ones are eager to go home. They cannot understand why they are tortured in this manner. There is not one speaker in fifty who airs himself in this fashion, that does not inflict positive cruelty upon the boys and girls. Now and then a few earnest words from the pastor, or a pointed story from one who can clothe his words in a garb of simplicity, is a real treat to the young listeners, as their bright eyes and interested faces show; but when a man gets up and says, as I once heard one say in an attempt to improve upon the rigorous purity of the Bible, “Paul may plant and Apollos may properly irrigate,” or in a temperance address, in referring to cider, “The intoxicating qualities are generated in the process of

fermentation," such a speaker, I affirm, ought to be confronted by open rebellion if he ever ventures to edify the Sunday-school children a second time.

These nuisances in Sunday-schools have already been referred to in the JOURNAL; but there is another which I have never seen protested against, and yet which, I am quite sure, at one time or another, plagues every Sunday-school in the country. I refer to the baby. No one feels a tenderer love for a dimpled infant than I. But, when the little one reaches the age of two or three years, the proud brother, or sister, or possibly the parents, are seized with a desire to take it to Sunday-school. It is too young to gain the slightest idea of what it all means, and it is just the age to make a nuisance of itself. When all are solemnly kneeling in prayer, the darling stands in the pew and calls out to some youngster across the room. The one in charge of the baby, in an excited voice, tells it to hush, and then gives it a shake or two which probably sets it to crying. Possibly in the rear of the room sit the father and mother, proud of their cunning little one, and quite sure that every one else is admiring its cuteness. All at once, the baby, in staring about, catches sight of them, and exclaims, "O papa! O mamma! give me a penny!" and then twisting itself out of the arms of the brother or sister, goes clumping down the aisle in its heavy shoes, bumps its head against the corner of the pew, and then lets out a yell, that the distressed superintendent seeks to smother, by starting the whole school singing something with a tremendous chorus. The harmony is all out of tune because three fourths of the singers have their heads turned about, and are laughing at the baby, while the parents feel prouder than ever to see it attract such general notice.

Sometimes a Sunday-school is favored with two or three babies, who are constantly clattering around the room, tumbling off their seats, who will never sit still one minute, who always talk out loud, and cry lustily if any objection is made. The superintendent must smile, and, at the close of school, pat it on the head, and kiss it, and commit the awful hypocrisy of saying he is glad to see the little one there. O parents! do you not feel what a call there is upon you to start a reform in this matter? Keep your babies at home until they are old enough to know something of the nature and aims of the Sunday-school. O mother, train the precious one at your knee, and never let it step inside of the church or Sunday-school until you are sure it will not make a nuisance of itself.

The Route of the Exodus.

[From the Lesson Commentary.]

A work has been recently published by Brugsch-Bey, perhaps the most learned Egyptologist of the present time, which presents conclusions concerning the route of the Israelites and the place of Pharaoh's destruction very different from those of all former investigators. He gives evidence from *papyri* and monumental inscriptions of the existence of places

bearing names closely resembling those connected with the record in the Book of Exodus, but located far to the north of the region generally assigned to them. Dr. Brugsch finds the name "Gosem" in the monumental list attached to a place now called Qous which he considers as representing Goshen. Raameses and Zoan he shows to be Tanis, near the Mediterranean, the residence of the reigning Pharaoh, whom he identifies as Mineptah II., who reigned 1800 B. C. Pithom and Succoth are mentioned in an ancient *papyrus*, as well as on the monuments, under the names of Pitom and Sukot, one and two days' journey east of Tanis. The "Sea of Reeds" (translated without reason in our version "Red Sea") is Souph, the ancient Lake Serbonis, which Diodorus has described as "the gulf in which whole armies have been swallowed" by the swift tides from the Mediterranean. Dr. Brugsch finds the name Pi-hak-khiroth, "the entrance to the gulfs," connected with a port on the Mediterranean; Baal-Zephon is Baali-Zaponna, just east of Pi-hak-khiroth, an ancient sanctuary. Says Dr. Brugsch:



Map of the Exodus, according to Dr. Brugsch-Bey.

"On this narrow tongue of land, bounded on the one side by the Mediterranean Sea, on the other by the lagoons of weeds, between the entrance to the khirieth or gulfs, on the west, and the sanctuary of Baal-Zephon on the east, the great catastrophe took place. After the Hebrews, marching on foot, had cleared the flats which extend between the Mediterranean Sea and the Lake Serbonis, a great wave took by surprise the Egyptian cavalry and the captains of the war-chariots who pursued the Hebrews." From this place the Israelites might have marched by a direct road to the land of the Philistines; but, instead, turned southward. Marah is by Dr. Brugsch identified with the Bitter Lakes, and Elim with a place named on the monuments Aa-lim, or "the fish-town," near the Gulf of Suez, in a northerly direction. We have no space for the extensive arguments with which Brugsch-Bey supports his

conclusions, but would refer the reader to "The True Story of the Exodus of Israel," compiled from Brugsch-Bey's writings by F. H. Underwood. It must be added, however, that the conclusions of Dr. Brugsch are not yet accepted by the majority of scholars.

Seeing Only One Side.

BY FRANK HAMILTON.

As two little colored boys were passing down a street, vacantly counting the numbers on the houses, a dialogue like this was overheard between them: "924, 926." "Now, you're so smart, what's *that* number?" "928." "W-well, *tha-at's* just where you're *wrong*, for 927 comes between 926 and 928." The little counter, like many a Christian, knew what he *saw*, but was unable to explain it. The contradictor may have known how to count in the usual way, but he did not know every thing pertaining to the subject in hand, and had left out of his calculation the fact that only the *even* numbers were on the south side of the street.

Let us be wiser, and make allowance for our own ignorance, ere we conclude that we are right and all who differ wrong. We may not have all the data, even were our reasoning powers perfect.

The true attitude would seem to be to believe heartily what we do believe, and to have respect for all who honestly differ—recognizing that they *may* be as near the truth as ourselves.

At Home.

... CONSCIENCE, like a razor, must be kept clean if you would have it keen and serviceable. F. H.

... "They have need to stand fast that stand high." Wealth, success, fame, are full of danger. As you go up, look to Him who is higher than all. Trust humbly while you tread the high places of earth.

... If friends call on an evening when you are going out to a party, you excuse yourself. Why not do so on prayer-meeting evening? Friends worth having would not be offended in either case.—*Church Jottings*.

... In whatever direction you live, live much. No life is so foolish as a vacant one, which misses both "the pleasures of sin for a season," and the eternal glory of a useful life. Remember, Christ came not only "that ye might have life," but "that ye might have it more abundantly." F. H.

... The Park Avenue Methodist Episcopal Church, in Philadelphia, Rev. B. T. Vincent, pastor, publishes a little paper known as "Church Jottings," in which we find many very sensible items. For example: "When a man loses his appetite, he may pamper it with sweets and intoxicants, or seek the source of the evil, and apply the remedy for a permanent cure. Thus, when the appetite for spiritual things fails . . . novels, theaters, ball-rooms, or the like are the resort to secure temporary relief, while wisdom dictates fasting, prayer, Bible-study, which are radical and permanent cures."

... A lady from Kansas says: "Our young people ought to be able to give an intelligent reason for the hope that is in them. I want for my young peo-

ple something that combines with the experience-meeting, prayer, praise, and the discussion of the doctrines of the Church. I have thought that the Discipline could be taken up, subject by subject. . . . I have questions for the young people in their meeting, such as 'Do you know that you are a Christian?' 'What is the "cross"?' 'Do you read the Bible, and do you love it?' 'Do you enjoy prayer? and are your prayers answered?'" These are very sensible hints. In one Sunday-school with which we are acquainted, in New Jersey, there is a class of young people taught by a gentleman, who has taken the Discipline as a text-book, and taken the class of noble young boys through that text-book. They know what Methodism is and why they prefer it.

Opening and Closing Services for the Third Quarter of 1881.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES. [Psa. 19. 7-14.]

SUPT. The law of the LORD *is* perfect, converting the soul:

SCHOOL. The testimony of the LORD *is* sure, making wise the simple:

SUPT. The statutes of the LORD *are* right, rejoicing the heart:

SCHOOL. The commandment of the LORD *is* pure, enlightening the eyes:

SUPT. The fear of the LORD *is* clean, enduring forever:

SCHOOL. The judgments of the LORD *are* true and righteous altogether.

SUPT. More to be desired *are* they than gold, yea, than much fine gold;

SCHOOL. Sweeter also than honey, and the honey-comb.

SUPT. Moreover by them *is* thy servant warned:

SCHOOL. And in keeping of them *there* *is* great reward.

SUPT. Who can understand *his* errors?

SCHOOL. Cleanse thou me from secret *faults*.

SUPT. Keep back thy servant also from presumptuous *sins*; let them not have dominion over me:

SCHOOL. Then shall I be upright, and I shall be innocent from the great transgression.

ALL. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.

III. SINGING.

IV. THE TEN COMMANDMENTS, OF APOSTLES' CREED.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. READING SCRIPTURE LESSON.

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF TITLE, TOPIC, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.*

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES. (all standing.)

SUPT. Saviour, again to thy dear name we raise,

SCHOOL. With one accord our parting hymn of praise;

SUPT. We stand to bless thee ere our worship cease;

SCHOOL. Then, with bowed heads, await thy word of peace.

SUPT. Grant us thy peace upon our homeward way;

SCHOOL. With thee began, with thee shall end the day.

SUPT. Guard thou the lips from sin, the hearts from shame,

SCHOOL. That in this house have called upon thy name.

III. DISMISSION.

* Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN THE PENTATEUCH.

NOTES BY THE REV. J. L. HURLBUT, M.A.

B. C. 1491.]

LESSON VI. THE PASSOVER; or, Christ our Sacrifice.

[Aug. 7.]

GENERAL STATEMENT.

The long agony of three hundred years is now ended, and a nation is to be born in a day. The last night in Egypt is one of strange services under a divine command. Each family of the assembled people have provided themselves with a lamb, which during four days has been kept with care, a meek, unconscious offering, awaiting the sacrifice. Just as the sun sends its last red rays across the Nile—that river which their eyes shall see no more—the head of each household goes forth, and slays the innocent victim. As the blood pours forth it is caught in a basin; a tuft of hyssop branch is dipped in it, and, dripping with the crimson stream, is dashed upon the front of the house in three great stains, on each side of the door and above it. The children, gazing with wonder and awe upon the scene, are quickly called within the house, and all are solemnly warned not to pass without the blood-stained door until the morning, for the Angel of Death will be abroad, and none may meet him unprotected. Soon the roasted

body of the lamb, perfect and unbroken, is laid upon the table, with thin cakes of unleavened bread and bitter herbs. Around the table stand the entire family, robed and sandaled for a journey. With a solemn joy they partake of the simple repast, at once bitter and savory, and each one eats a portion of the slain lamb, whose blood alone has saved them. At midnight, while gladness reigns throughout Goshen, a cry goes sounding along the Nile, from sea to cataract. It is the wail of a smitten people, for in every house there lies one dead. It rises from the palace of Pharaoh, whose son, the heir of the two kingdoms, is in the arms of the destroyer. It echoes from temples, amid sphinxes and pyramids, where priests are beating their breasts over the sudden death of the bull Apis, and the calf Mnevis, and the goat Nendes, the objects of a nation's idolatry. Thus on the land and on the idols of Egypt alike falls the sword which proclaims Jehovah as the one and the only true God.

Exod. 12. 1-14.

[Memory Verses, 11-13.]

1 And the LORD spake unto Mo'ses and Aa'ron in the land of Egypt, saying,

2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Deut. 16. 1: Observe the month Abib, and keep the passover unto LORD thy God. Esther 3. 7: In the first month, (that is, the month Nisan.)

3 Speak ye unto all the congregation of Is'ra-el, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbor next unto his house take it according to the number of the souls: every man according to his eating shall make your count for the lamb.

5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

1 Pet. 1. 19: The precious blood of Christ, as of a lamb without blemish and without spot.

6 And ye shall keep it until the fourteenth day of the same month: and the whole assembly of the congregation of Is'ra-el shall kill it in the evening.

Matt. 27. 46, 50: And about the ninth hour Jesus cried with a loud voice. . . Jesus, when he had cried again with a loud voice, yielded up the ghost.

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Heb. 12. 24: The blood of sprinkling, that speaketh better things than that of Abel.

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

1 Cor. 5. 8: Let us keep the feast, not with old leaven, neither with the

Explanatory and Practical.

Verses 1, 2. The Lord spake. Rather, "had spoken" just before the final announcement to Pharaoh in the previous chapter. **In the land of Egypt.** A clause inserted to indicate that this was the last message of God to his people while they were still in Egypt. **This month.** The month Abib, or Nisan, corresponding to parts of March and April; the month when barley ripens in the Orient. **First month.** The civil year continued to begin with Tisri, or September; but the ecclesiastical year, by which the feasts were reckoned, now began with the month in which the nation was born. (1) *It is well to commemorate, not only the day of our natural, but also of our spiritual, birth.*

3, 4. All the congregation. Through the elders and heads of families. **The tenth day.** The lamb was chosen four days before it was slain, not only in order to allow time for the service without undue haste, but also that its presence might keep the spiritual teachings of the event before the minds of the people. In later ages, the lambs were provided at the temple only a day or two before the feast. **A lamb.** The word in Hebrew is used to mean both a lamb and a kid. **For an house.** Jewish tradition fixed ten persons as the lowest number for a single lamb, and each was to eat a piece at least as large as an olive. Thus the passover was made to suggest the fellowship of God's people. **His neighbor next.** Since all were regarded as brethren and members of one family, they were to unite in the festival according to neighborhood and not according to choice. (2) *See here a picture of the unity which should characterize God's Church.*

5, 6. Without blemish. Perfect in all its parts, and free from disease; as fitting its holy purpose, and representing a complete consecration. (3) *God's claim is first, not last, for the most valuable, not the worthless, of our possessions.* **Of the first year.** The expression would indicate one less than a year old, while its flesh is tender and agreeable. **Sheep. . . goats.** Those who could afford a lamb chose it; but a kid might be accepted. **Keep it up.** "Keep it carefully:" as a choice and precious trust. Some commentators have thought that this was during the days of the plague of darkness upon Egypt. **Until the fourteenth day.** The day of the feast, the day of going out from Egypt, and, fifteen hundred years afterward, the day when Jesus died upon the cross. **The whole assembly.** Not all being assembled in one place, but each family at its own home. **Kill it.** Life must go for life; blood must be shed for blood; and each Israelite saw his own representative in the slain lamb. **In the evening.** Literally, "between the evenings," that is, between the decline of the day and the darkness. In later times the lamb was generally slain a little before sunset, so that the feast could take place in the evening. (See Analytical and Biblical Outline for the reference to Christ.)

7. Take of the blood. (4) *The blood of God's lamb is too precious for its virtue to be lost.* (5) *The blood must not only be shed but appropriated and used.* It is not enough for us that the Lamb of God has died, each one of us must obtain the merit of his blood. **Strike it.** With a bunch of hyssop, (ver. 22,) a tufted plant, the blood was to be smeared on the front of each house, which was to be regarded for the time being as an altar, since as yet there was no place for sacrifice and no ordained priesthood. After the establishment of the temple, the sprinkling of blood upon the altar took the place of this part of the service, but among the Samaritans on Mount Gerizim it is still maintained in the prescribed form, and every tent-entrance is dashed with blood. **Side posts.** The posts at each side, rather than the door itself, which in a warm country like Egypt might be sometimes wanting. **Upper door post.** The lintel or beam over the top of the door, where the blood would be most conspicuous. (6) *We must not be ashamed to confess before all the world that we are redeemed by the blood of Christ.* (7) *How precisely the way of salvation is pointed out, and how carefully it should be followed.* The blood was not to be sprinkled on the threshold, because it was too sacred to be trodden under foot.

leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover.

Luke 12. 35: Let your loins be girded about, and your lights burning. 1 Pet. 2. 11: As strangers and pilgrims.

12 For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

13 And the blood shall be to you for a token upon the houses where ye are; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Rev. 7. 3: Hurt not the earth.... till we have sealed the servants of our God in their foreheads. Rev. 9. 4: Hurt.... only those men who have not the seal of God in their foreheads.

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generation; ye shall keep it a feast by an ordinance for ever.

8, 9. Eat the flesh. As a token of personal and joyful acceptance of the salvation so freely and so wonderfully wrought. (8) *We must make Christ a part of our very life, and have him enter into all our being. Unleavened bread.* Partly because on the night of the original passover the meal was too hasty to allow the bread to be leavened; partly as an emblem of the completeness of their consecration, leaven being a symbol of impurity. **Bitter herbs.** On, rather than with, the bitter herbs, which commemorated the bitterness of their bondage, while the savory meat showed the gladness of their deliverance. (9) *Even in our Canaan we are not to forget our Egypt.* **Not.... raw.** As some might do in the haste of departure. **Sodden.... with water.** Boiled: as thereby the juices of the meat would be lost and its members might become separated. **Roast with fire.** The traveler on Mount Gerizim starts as he sees the Samaritans roasting the lamb upon wooden spits fixed precisely in the form of a cross. **His head with his legs.** It was important for the spiritual teaching that the lamb should be roasted whole, and not a bone broken. John 19. 36. **The purtenance.** The heart, lungs, liver, and perhaps the intestines, which may have been taken out, cleaned, and replaced.

10, 11. Nothing.... remain. As it was a sacred feast and not to be regarded as common food. **Burn with fire.** Since it might be impossible to eat the entire body, a provision was made for what was necessarily left. **Thus shall ye eat.** These regulations were for the first passover only. **Loins girded.** The loose garments tucked up and ready for traveling. **Shoes.** In the East people rarely wear their sandals while at meals, or, indeed, at any time while in the house. **In haste.** That they might be ready to march instantly after the fulfillment of the feast. **The Lord's passover.** The words convey the idea of *passing rapidly*, as a bird with outstretched wings. The "passing over" of the blood-sprinkled homes gave a name to the feast.

12, 13. I will pass through. The word here is not the same with that translated "passover." **Man and beast.** The lower creatures suffer with their sinning masters. (10) *How all creation groans as the result of man's sin!* Rom. 8. 22. **Against the gods.** Not only in the fact that the gods of Egypt were powerless to protect their worshippers from the stroke of Jehovah; but also, since in the death of the king's son, and of the sacred animals, as the bull Apis, the goat Nendes, etc., the objects of worship themselves were smitten. **The blood.... a token.** A token of the faith, obedience, and covenant relation of those who were within. **When I see the blood.** The blood on the door stood as a protection, a shield through which the sword of the judgment-angel could not penetrate.

11. This day. The fourteenth of Nisan or Abib: the full moon of the vernal equinox. **A memorial.** It was ever to turn their minds back to the great deliverance, through which they emerged a nation; and it was also to point onward to the sacrifice of Christ who is our passover. 1 Cor. 5. 7. **A feast.** An occasion of solemn joy. **Forever.** It was to be kept in form until the atonement of Christ should be rendered; and in spirit, by the sacrament of the Lord's Supper, as long as the Church remains on the earth.

HOME READINGS.

- M.* The first passover. Exod. 12. 1-14.
Tu. The passover at Sinai. Num. 9. 1-18.
W. The passover in Canaan. Josh. 5. 10-15.
Th. Hezekiah's passover. 2 Chron. 30. 15-27.
F. Josiah's passover. 2 Chron. 35. 1-18.
S. The returned captives' passover. Ezra 6. 14-22.
S. Christ's last passover. Luke 22. 7-30.

GOLDEN TEXT.

Christ our passover is sacrificed for us. 1 Cor. 5. 7.

LESSON HYMN. 7.

Hymnal, No. 847.

At the Lamb's high feast we sing
 Praise to our victorious King,
 Who hath washed us in the tide
 Flowing from his pierced side.

Where the paschal blood is poured,
 Death's dark angel sheathes his sword;
 Israel's hosts triumphant go
 Through the wave that drowns the foe.

Mighty Victim from the sky!
 Hell's fierce powers beneath thee lie;
 Thou hast conquered in the fight,
 Thou hast brought us life and light.



TIME.—The month Abib or Nisan, (parts of March and April.) B. C. 1491.

PLACE.—Egypt.

CONNECTING LINKS.—1. The ten plagues upon Egypt: 1. Blood, Exod. 7. 20-25. 2. Frogs, Exod. 8. 5-15. 3. Lice, Exod. 8. 16-19. 4. Flies, Exod. 8. 20-24. 5. Murrain, Exod. 9. 5-7. 6. Boils and Blains, Exod. 9. 8-12. 7. Fire and hail, Exod. 9. 22-25. 8. Locusts, Exod. 10. 12-15. 9. Fearful darkness, Exod. 10. 21-23. 10. Death of the first-born, Exod. 11. 4-7; 12. 29, 30. (The last plague threatened, but not yet come.)

DOCTRINAL SUGGESTION.—Redemption through the blood of Christ.

QUESTIONS FOR SENIOR STUDENTS.

1. The Selected Lamb, v. 1-6.

- How many plagues had now fallen upon Egypt?
 What were they?
 What month was the beginning of the religious year of the Israelites?
 Why was this month chosen?
 What was required to be done on the tenth day of this month?
 What were the regulations concerning the choice of the lamb?
 Why must the lamb be perfect and without blemish?
 Why was it permitted to be chosen from the goats as well as the sheep?
 Why was it to be kept so long?
 What was then to be done with it?
 Whom did this lamb represent, and wherein? GOLD-EN TEXT.

2. The Sprinkled Blood, v. 7, 13.

- How was the blood of the slain lamb preserved? v. 22.
 What was to be done with the blood?
 With what was it to be sprinkled, and where? v. 22.
 What was the significance of this sprinkling?
 Why were these parts of the house sprinkled, and none other?
 How does this represent the relation of Christ's blood to us?
 How does it teach the duty of personal appropriation of the sacrifice of Christ?
 How is this subject illustrated by Heb. 12. 24; Eph. 1. 7; 1 Pet. 1. 2?

3. The Solemn Feast, v. 8-14.

- What were the people forbidden to do on that night?
 v. 22. What is said in Isa. 26. 20?
 What was to be done with the slain lamb?
 Why was it to be roasted, rather than boiled?
 Why was it left entire?
 How did this represent Christ? John 19. 36.
 What did the eating of the sacrifice symbolize?
 In what sense may we eat Christ's flesh? John 6. 53, 54.

What was betokened by the unleavened bread and the bitter herbs?

- In what dress and manner were they to eat it? Why?
 What took place that night in Egypt?
 How did judgment come upon the gods of Egypt?
 Why was this feast called "the passover?"
 In what form is it perpetuated among Christians?

Practical Teachings.

What does this lesson teach—1. Concerning the need of salvation? 2. Concerning God's way of salvation? 3. Concerning the danger of neglecting salvation?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Selected Lamb, v. 1-6.

With what month were the Israelites commanded to begin the year?

- Why was this month chosen? Deut. 16. 1.
 What were they to do on the tenth day of this month?
 What were commanded to families that were small?
 What kind of a lamb was required?
 Whom did this represent? 1 Pet. 1. 19.
 How long was the lamb to be kept?
 What was then to be done with it?
 What was thus shown? GOLDEN TEXT.
 How did this represent Christ? Isa. 53. 6, 7.

2. The Sprinkled Blood, v. 7-13.

What was to be done with the blood of the lamb?
 What part of the house was to be sprinkled?
 Why was it thus sprinkled? v. 13.
 From what did the blood protect them?
 What did the sprinkling of blood show? Heb. 11. 28.
 Whose blood has been sprinkled to save? 1 Pet. 1. 2.
 What do we have through his blood? Eph. 1. 7.

3. The Solemn Feast, v. 8-14.

What was to be done with the lamb?
 How was it to be cooked?
 Why was the lamb to be roasted whole?
 How did this represent Christ? John 19. 33, 36.
 What was shown in the eating of the lamb? John 6. 53, 54.

- In what manner was it to be eaten? v. 11.
 Why was this haste necessary? v. 31-33.
 What terrible event was to happen that night?
 What did take place? v. 29.
 Why was this called "the passover?"
 How long was it to be kept?
 What service now takes its place among Christians?

Teachings of the Lesson.

Where in this lesson do we find—1. That salvation is through blood? 2. That the blood must be sprinkled as well as shed? 3. That God saves those who trust and obey him?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Selected Lamb, v. 1-6.

What was God's command to Israel? That every house should choose a lamb.
 On what day was it to be chosen? On the tenth day of the month?

How long were they to keep it? Four days.
 What kind of a lamb was it to be? A perfect lamb, a year old.
 What was to be done with the lamb? It was to be killed.

Whom did this lamb represent? Jesus Christ, who died for our sins.

2. The Sprinkled Blood, v. 7-13.

What was done with the blood of the lamb? It was sprinkled by the door of the house.
 What were the people then to do? To stay in the house all night.

Why were they to keep inside that night? Because the angel of death would go through the land.

Whom would the angel slay? The oldest child in every house.

How would the Israelites be saved from death? By the blood upon their houses.

What did the sprinkled blood show? The blood of Christ, which saves us.

3. The Solemn Feast, v. 8-14.

What was to be done with the lamb? It was to be roasted whole.

What, then, was to be done with it? The people in the house were to eat it.

How were they to stand by the table? Dressed, ready to march at once.

What was this feast called? "The passover."

What did God say, to show them its meaning?
 "When I see the blood, I will pass over you."

Who is our Passover? [GOLDEN TEXT.]

How may we be saved by him? By believing upon him.

Words with Little People.

- Remember that Christ, the Lamb of God, was slain for you.
- Let his blood cover all your sins.
- Be saved by following God's appointed way of salvation.
- Trust fully and only in Christ's blood for safety.

THE LESSON CATECHISM.

[For the entire school.]

- What came upon the Egyptians before they would allow the Israelites to go? Ten plagues.
- What was the last of these plagues? The death of the first-born.
- What command was given to each family of Israel just before the last plague? To kill a lamb.
- What were they commanded to do with the blood of the lamb? To sprinkle it by the door.
- What were they to do with the lamb? To roast and eat it.
- What was this service called? The passover.
- Who is our passover? Christ, slain on Calvary.

THE CHURCH CATECHISM.

II. OF CREATION. § 2.—MAN.

- In what did this image of God consist? "In righteousness and true holiness."—Eph. 4. 24.
- What authority was given to man at the creation? God gave him dominion over every living thing.—Gen. 1. 28.
- Where did God place our first parents? In the garden of Eden.—Gen. 2. 8.
- What law was given them? The law of perfect obedience.—Gen. 2. 16, 17.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Christ our Passover.

I. AN APPOINTED LAMB.

- Take to them every man a lamb. v. 3.
 "God will provide himself a lamb." Gen. 22. 8.
 "Midst of the throne....stood a Lamb." Rev. 5. 6.

II. A CHOSEN LAMB.

- Take....a lamb for an house. v. 3.
 "Behold the Lamb of God." John 1. 29.

III. A PERFECT LAMB.

- Your lamb shall be without blemish. v. 5.
 "Christ....a lamb without blemish." 1 Pet. 1. 19.

IV. A PREPARED LAMB.

- Keep it up until....fourteenth day. v. 6.
 "Lamb....from the foundation of the world." Rev. 13. 8.

V. A SLAIN LAMB.

- The whole assembly shall kill it. v. 6.
 "Christ died for our sins." 1 Cor. 15. 3.

VI. AN ATONING LAMB.

- Take....blood and strike it. v. 7.
 "Sprinkling of the blood of Jesus Christ." 1 Pet. 1. 2.

VII. A PARTAKEN LAMB.

- They shall eat the flesh. v. 8.
 "Eat the flesh of the Son of Man." John 6. 53.

VIII. A PROTECTING LAMB.

- When I see the blood....pass over. v. 13.
 "We have redemption through his blood." Eph. 1. 7.

ADDITIONAL PRACTICAL LESSONS.

The Blood of the Passover.

- The blood marks the distinction between Israel and Egypt, between God's people and the world. v. 3-6.
- The blood which saves must be of that kind chosen and ordained by God, and employed after a specified plan. v. 3-6.
- The blood must be shed; life given for life, and an atonement rendered, if men are to be saved. v. 5, 6.
- The blood must be applied by each family for itself: the slain lamb and the shed blood will not avail unless used as the law requires. v. 6, 7.

5. The blood must be used in a prescribed manner, for there are not many ways, but only one way, of faith. v. 7.

6. The blood must be sprinkled in a public place, where every passer-by can see the faith of those within the home; so we are publicly to confess our trust in Christ alone for salvation. v. 7.

7. The blood must cover all, and none must venture beyond its protection. v. 8, 22.

8. It was not the merit nor the greatness of the people within the house, but the blood alone that preserved them. v. 13.

An English Teacher's Notes on the Lessons.

THE message brought before us in the passage appointed for the lesson must have been a startling one to the Israelites. They had been watching, no doubt, with ever-increasing hope and expectation, the wonders that God was working on their behalf. Instead of the oppression, the cruelty and contempt they had so long experienced, they began to find themselves the objects of respect and even of dread. From the later judgments which fell upon Egypt they had been entirely exempt. Neither in their persons nor in their property had they suffered any injury. They knew that they were soon to go out free. And when they heard that yet one more plague was to come upon the Egyptians, they never could have imagined that they themselves, the favored and protected people of Israel, were in any way threatened by it. Great must have been their astonishment to hear that, in spite of all their privileges,

They needed a sacrifice in order to escape the coming judgment. The Lord himself was to pass through the land of Egypt, and not one dwelling could escape his eye. Destruction was coming upon the Egyptians, but would not the children of Abraham, Isaac, and Jacob, be exempt from it? On one condition only. It was not: Because of your descent from Abraham; nor, Because you have heard my message; nor, Because you are not sinners like the Egyptians; nor, even, Because a few among you have not forgotten my ways. It was, "*When I see the blood, I will pass over you.*" Compared with the Egyptians, they might have fancied that they had something on which to pride themselves; but measured by God's standard they were found wanting. They knew, as yet, but little of God's holiness or of his law, and they had probably little idea of their own natural condition before him. These things they were to be taught afterward at Sinai. But the one thing it behooved them to learn, before they should depart from Egypt, a free people, was the *necessity of redemption*. The new life, the service of God, the entrance into, and possession of, the Promised Land, all depended upon redemption; all were founded upon redemption.

Here the teacher has an opportunity for pressing upon his scholars their own individual need. They belong, perhaps, to religious families; they have good opportunities of learning the word and the will of God. They come to the Sunday-school, they attend the Church, they conduct themselves respectably, they enjoy many privileges, they make a fair show before men. But God tries the heart. Neither their

steady conduct, nor their attendance at school, nor their church-going, nor their privileges at home, can ensure their acquittal at his judgment-seat. They are, from a human point of view, far better than the ignorant and the careless; but if tried by the divine standard, both classes are found wanting. For "*all have sinned and come short of the glory of God;*" all are by nature exposed to "*the wrath of God revealed from heaven against all unrighteousness;*" and all have need of a sacrifice, and can be saved in no other way.

This would be, indeed, a terrible message to deliver but for another that had gone before it. The prominent thing in the announcement made to Moses, and by him to the Israelites, was not their danger or their need; it was that

God had provided a sacrifice for them. The whole matter was ordered and settled by him, and they had only to avail themselves of it. The way of escape was shown before the peril was revealed. They were first directed to the choice of the lamb, then to the use intended to be made of it—to the killing; to the sprinkling of blood; to the paschal supper with the manner of its observance and the attitude of its observance—with the loins girt, the feet shod, the staff in the hand, in readiness to depart from the land of bondage. And then, when the whole plan of deliverance had been unfolded, the danger was announced, and they heard of the coming judgment, of the Lord passing through the land, of terror, of smiting, of the destroyer, of death, and of their own sure safety only if sheltered behind the blood of the lamb. Strangely as the announcement of the coming danger must have fallen upon their ears, very sweet must have been the assurance of God's love and care for them in thus providing a way of escape. This was the "sweet story of old," which in after years every Israelite father was bound to repeat to his family. Chap. 13. 8. And it is the type and shadow of that wondrous story which so many happy little ones have learned at their mother's knee, and which we are bound to relate *first of all* to every one who is ignorant of it. For the Gospel proclaims first God's provision, and then man's need as inferred from, and as met by, that provision.

There are four steps in the carrying out of the sacrifice commanded for the deliverance of the Israelites; two of them pointing to the gift of God for our salvation, and two to the way in which he has ordained that we should become partakers of it.

The first step is the choice of the lamb. It was to be "without blemish, a male of the first year." This would be the best of the flock. It was then to be kept four days, during which time its excellence and perfection might be seen and admired of all. Thus God gave his only Son, the "brightness of his glory," and thus the Lord Jesus walked the earth for three and thirty years, "holy, harmless, undefiled, separate from sinners," so that not one of his bitterest adversaries could find any fault in him.

The second step is the killing. All "the congregation of Israel shall kill it in the evening." Thus God "spared not his own Son, but delivered him up

for us all." Thus Christ was "led as a lamb to the slaughter," and "bare our sins in his own body on the tree."

The third step is the sprinkling of blood. Without this there was no safety. For the word was: "When I see the blood I will pass over you." Without this there could be no participation in the benefits secured by the death of the lamb. That death must be made use of. The Israelites must take shelter behind that blood. In this way they were to show their acceptance of God's means of deliverance. Just so is it now. Christ, "the heavenly Lamb," died that we might live, but eternal life is the portion only of those who believe in him. It is not to hear of his death, to read about his death, to be moved by his death, to talk about his death; it is to *trust in his death* that secures salvation.

The fourth step is the consumption of the lamb at the paschal supper. This is not mentioned as a condition of deliverance, but it is indissolubly connected with it. When the sprinkling had been performed, none were to leave the house till the morning. And that evening was spent in preparing and partaking of the paschal supper. It is plainly inferred that those who were saved by the blood all partook of the lamb. And so the soul that is saved by Christ's death receives Christ into the heart.

But there is yet one thing to be observed in the message. It announces that the sacrifice needed by the Israelites, and graciously provided for them by God, was to be to them

The starting-point of a new life. This is in fact the commencement of the message. "This month shall be unto you the beginning of months; it shall be the first month of the year unto you." And to the people who had so long groaned in Egyptian bondage the words indeed struck the key of deliverance. "The first month of the year!" They told of a fresh beginning, of old things passing away, of a new life whose months and years would be worth the reckoning, because passed in freedom and in noble and joyful service. And the same announcement must always accompany the Gospel message. The consequence of redemption will be a new life. To the slave of sin it will be freedom, to the restless it will be peace, to the empty and craving it will be satisfaction, to the weary it will be rest, to the troubled and sad it will be gladness.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A word-picture of the *circumstances* when the passover was commanded....The purposes served by the passover: 1.) To commemorate; 2.) To anticipate; 3.) To symbolize....The manner of its celebration: 1.) The Chosen Lamb; 2.) The Slain Lamb; 3.) The Sprinkled Blood; 4.) The Feast: lamb, bread, herbs....How this prefigured Christ. (See Analytical and Biblical Outline.)....What it shows as our duty in relation to Christ. (See Additional Practical Lessons.)....ILLUSTRATIONS. A man dreamed that an immense mountain lay before him, and an enemy was pursuing him, when suddenly a drop of blood fell on the mountain and it dissolved and passed out of sight....A legend that an enemy once placed in a king's hand a cup of poison. He was about to drink it ignorantly, but on making the sign of the cross, it shivered and fell...."A stone from the highway, covered with dust, can be made clean by placing in a brook, but to be kept clean, must

be left there; so a heart needs not only to be placed under the blood, but also to be *kept* under it."

References. FOSTER'S CYCLOPEDIA OF PROSE ILLUSTRATIONS: Vol. I. 229, 231, 1752. Vol. II. 6871, 7894, 10907. POETICAL: Vol. I. 758. Vol. II. 3433, 3854. FREEMAN'S HAND-BOOK: Hour of evening sacrifice, 311; Shoes within doors, 117; Girded loins, 314.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. Christ the Lamb of God.

Make a letter S on the board with a serpent's head. Let children tell what short, sad word this stands for. Talk about sin in the heart, in word, in act, and show that as a serpent can cause death, so sin can and does. But S may stand for another word—Sacrifice. [Print and explain.] God made a way of forgiveness. It was his way, and no one could be forgiven his sin who did



not follow it. Describe the offering of the lamb, and the way it was to be eaten. Every child, even the youngest, was to have his share. Christ is the children's Saviour, too. Children are sinful, and need to make a sacrifice for sin. The lamb offered as a sacrifice was to be taken and eaten. Christ is to be taken, that is, believed on, by the smallest

child. Outline a door on the board, and tell what was done with the blood of the lamb, and why. When the angel came to a door with the blood upon it, he *passed over* that house. Ask, Do you live in a house? Can the angels see it? Can God see it? Where is your heart? I cannot see it; can God see it? Is it ever a naughty heart? Then what is in it? Point to the word on the board with a serpent's head, and ask if the blood of a lamb sprinkled on the door can save from sin now. Then what can we do,

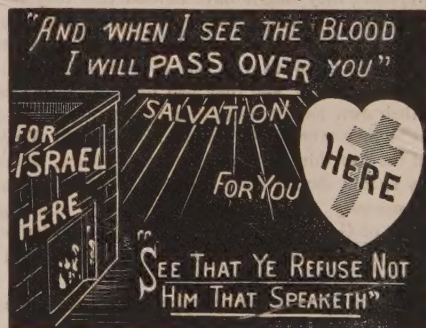


for sin kills, and we must be rid of it. Make a cross, and print "Our Passover." Teach that Jesus is the Lamb of God, and that when we believe that he is our Saviour, his blood is sprinkled upon our hearts, so that God looking upon us can *pass over* our sin. As the Passover lamb was slain for the Israelites, so the Lamb of God, our Passover, was slain

for each one of us. Do we believe, obey him? Then we are saved.

Blackboard.

BY J. B. PHIPPS, ESQ.



On one side is the door symbolizing the place of sprinkled blood for the salvation of Israel. On the other side is a heart symbolizing the place where the shed blood of Christ shall be a sure sign of your salvation. God said, "When I see the blood I will pass over you." Has the blood of Christ cleansed your heart?

THE WAY OF SALVATION.
GOD SHOWS IT. WILL YOU NEGLECT IT?
"See that ye refuse not him that speaketh."

B. C. 1491.]

LESSON VII. THE RED SEA; or, Going Forward.

[Aug. 14.]

GENERAL STATEMENT.

In the morning after that awful midnight, Israel marches forth from the land of bondage to take its place among the nations of the earth, and to work out its glorious destiny. Its people go out, not as a tumultuous mob, not as flying from a field of defeat, but in orderly array, as a calm, triumphant procession, led by its venerable chieftain, and divided into its twelve tribes, with their households and families. With them they bear the mummied form of Joseph, which has stood unburied during the centuries, both as a token of a patriarch's faith and an encouragement to a people's expectation. Before them, as a banner in the sky, is uplifted a column of cloud, by night illumined with a fiery radiance, at once their protection, their guide, and the token of Jehovah's presence. On the edge of the desert they pause and encamp to await the divine direction. They receive a command to turn southward, startling to them, yet inspired by overruling wisdom, for had they gone onward in their course toward Canaan they must inevitably have been met by fierce foes, with whom they were unprepared to battle; and, besides, still one more lesson was needed to teach Egypt reverence and Israel

faith. A day of wandering in rocky ravines overhung by beetling cliffs, and now they stand helpless with the pathless Red Sea before and the pursuing host of Pharaoh behind. Night settles down upon the scene, and during its hours a north-east wind sweeps across the waters. The first gray light of the morning reveals the sea gone from before their face, and a road upon dry land hollowed out in front, while great pools stand as a defense on either side. With simple faith the host of Israel follow their leader into the bed of the sea, and in a few hours have passed over in safety to the wilderness beyond. The uplifting cloud reveals to Pharaoh their camp deserted, and with chariots and horsemen he boldly follows their footsteps into the waters. The armed men tread heavily, the chariot wheels drag in the sands, while lightning and thunder above—startling to the dwellers in rainless Egypt—proclaim wrath from heaven. Suddenly a majestic form is seen standing on the Arabian shore, waving that well-remembered rod. At once the mighty tides rush in, sweeping horse and rider in one destruction, and in an hour the waves of the Red Sea are tolling the knell of Pharaoh and his host.

Exod. 44. 19-27.

[Memory verses 26, 27.]

19 And the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them;

Isa. 63. 9: The angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old.

20 And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night.

1 Thess. 5. 5: Ye all are the children of light, and the children of the day. 2 Cor. 4. 3: But if our Gospel be hid, it is hid to them that are lost.

21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Gen. 18. 14: Is any thing too hard for the LORD? Psal. 124. 1, 4, 5: If it had not been the LORD who was on our side... then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul.

22 And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

Hab. 3. 10: The overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. 1 Cor. 10. 1, 2: All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.

23 And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

24 And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

Explanatory and Practical.

Verses 19, 20. The angel of God. The visible manifestation, which, as a messenger from God, attended the march of Israel. The term is often employed to denote other agencies than personal, by which the divine purposes are accomplished. **The camp.** Which was then located near the sea, with mountains on either side, and the Egyptian host in the rear. **Pillar of the cloud.** The vast host, spread out over many miles, was furnished with a signal which all could see, in a fire within a cloudy covering, shining through it at night, and lifted on high before the camp. Afterward it rested upon the tabernacle, and by its rising or abiding directed the journeys of Israel through the wilderness. This was entirely miraculous, and cannot be accounted for on any natural grounds. With the birth of a nation through which the world is to be saved supernatural accompaniments are to be expected. **Darkness... light.** (1) *So to the world God's providences are mysterious, but to the eyes enlightened by faith they are glorious.* (2) *God's dealings with men are ever for the protection and advancement of his cause.* (3) *Our pillar of cloud is the Holy Spirit, which only God's people recognize and follow.*

21. Moses stretched out his hand. Thus the rising of the wind and the removal of the waters are distinctly connected in the narrative with the act of Moses, which was of course under a divine direction. **The LORD caused... east wind.** While the instrumentality was natural, the power was supernatural—God employed the wind as his agency for the accomplishment of his purpose. **The sea.** Called in the Bible "the sea of rushes," but generally considered to be the Red Sea. The sea itself is 1,300 miles long and nearly 200 miles wide at its broadest portion. The northern end is cloven asunder by the peninsula of Sinai, forming on the west the Gulf of Suez, at the northern extremity of which the crossing probably took place; and on the east the Gulf of Akaba, or *Ælantic Gulf*. Various reasons are given for its name, as the red cliffs on its shores; the coral under its bed in some places; the microscopic forms of animal life which tinge its waters, etc. **All that night.** The strong north-east wind, (which would be called "east" by the Hebrews,) aided by the outflowing tide, caused the water to recede from the place directly in front of the Israelites, which, if at Suez, as most investigators think, was a region of sand-bars and shallows, while deeper water lay both north and south. **Waters were divided.** Not by being heaped up as a wall, but by leaving bare flats, with lakes on each side. The place generally assigned is opposite Suez; but a recent scholar, Dr. Brugsch-Bey, living in Egypt, gives strong reasons for a location far to the north, where there is a vast swamp known as Lake Serbonis, at times covered with water from the Mediterranean, in which armies have perished while attempting to invade Egypt. See this number of JOURNAL, page 208.

22. Went into the midst. Between the waters on either side, and walking upon the place previously covered by the sea. **Waters were a wall.** Not, as was formerly represented, with walls of water mounting perpendicularly on each side, but defended from attack by the sea which lay to the north and south, while in front were the uncovered flats, forming a path. The expressions in Exod. 15. 8 and Psal. 78. 13 are poetical, and not to be interpreted prosaically and literally. Nevertheless, the entire event was under a divine direction, in answer to the prayer of Moses, (ver. 15,) and so timed as to save Israel and destroy the enemies. (4) *God has all the forces of the universe at his command for the protection of his people.*

23. Egyptians pursued. Following in the darkness, and perhaps not aware that they were being led into the sea. **Horses... chariots, horsemen.** In the ancient world the horse was used only for war, and generally, not as cavalry, but with chariots, carrying each both a warrior and a driver, and drawn by two horses. In this case the foot-soldiers were left behind, so that the pursuit might be the more rapid.

24, 25. In the morning watch. The crossing of the Israelites had occupied most of the night, and it was now drawing toward morning. **The LORD looked.** More than mere notice is here implied. It was a look accompanied with some display of wrath. From Psal. 77. 17, 18, and other

25 And took off their chariot wheels, that they drove them heavily: so that the E-gyp'tians said, Let us flee from the face of Is-ra-el; for the LORD fighteth for them against the E-gyp'tians.

26 And the LORD said unto Mo'ses, Stretch out thine hand over the sea, that the waters may come again upon the E-gyp'tians, upon their chariots, and upon their horsemen.

27 And Mo'ses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the E-gyp'tians fled against it; and the LORD overthrew the E-gyp'tians in the midst of the sea.

Exod. 1. 22: And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river. Matt. 7. 2: With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

hints of Scripture, it is believed that a heavy storm, with thunder and lightning, took place at the hour while the Egyptians were in the sea and the Israelites safe upon the further shore; another concurrence which marks a divine ordering of events. This must have greatly alarmed them, since such storms do not occur in Egypt once in a generation. **Troubled the host.** The miring sand, the rolling thunder, the flashing lightning, threw them into confusion. **Took off their chariot wheels.** The wheels became entangled and broken, so that the chariots were with great difficulty moved. **The Egyptians said.** "Egypt said." **The Lord fighteth.** Too late they realized that God was warring against them in behalf of his people. (5) *God is always battling on the side of the right.* (6) *It is well for every man to be on God's side.*

26, 27. The Lord said. Throughout this entire chain of events we notice, 1.) That God is the supreme director. 2.) That at every incident Moses speaks and acts as his agent. 3.) That the forces of nature are obedient to Moses' command. **Sea returned.** When the wind fell, or changed to a different quarter, and the tide rose once more, the flats were again covered, and the separated floods on either side again became one. **To his strength.** In full power. The tide rises so suddenly in the Gulf of Suez, that on one occasion Napoleon and his suite were with difficulty saved from destruction while crossing at low water near the place where the Israelites are supposed to have passed over. **Egyptians fled.** Vainly endeavored to return. **The Lord overthrew.** This was not an act of vengeance, though such might have been their deserved punishment. It was necessary that the Egyptian power should be so broken that no attempt would be made to interfere with the march of the Israelites through the wilderness. (7) *God's people are under the arm and the eye of a mighty protector.*

HOME READINGS.

- M. The Red Sea. Exod. 14. 19-27.
Th. The departure from Egypt. Exod. 12. 29-42.
W. The pursuit by Pharaoh. Exod. 14. 1-18.
Th. The song of Moses. Exod. 15. 1-21.
F. The psalm of deliverance. Psa. 77. 1-20.
S. The mercies of the Lord. Psa. 104. 23-35.
S. The help of the Lord. Psa. 124. 1-8.

GOLDEN TEXT.

Speak unto the children of Israel, that they go forward. Exod. 14. 15.

LESSON HYMN. L. M.

Hymnal, No. 163.

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her fathers' God before her moved,
An awful guide, in smoke and flame.

By day, along the astonished lands
The cloudy pillar glided slow;
By night, Arabia's crimsoned sands
Returned the fiery column's glow.

And O, when gathers on our path,
In shade and storm, the frequent night,
Be thou, long-suffering, slow to wrath,
A burning and a shining light.

TIME.—B. C. 1491.

PLACE.—The Red Sea, between Egypt and the wilderness.

CONNECTING LINKS.—1. The death of the first-born. Exod. 12. 29, 30. 2. The departure of the Israelites from Egypt. Exod. 12. 31-41. 3. The pursuit by Pharaoh. Exod. 14. 8-18.

DOCTRINAL SUGGESTION.—The fate of God's enemies.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Cloud, v. 19, 20.**
What cloud is here referred to?
When did it first make its appearance? Exod. 13. 21.
Of what was it a token?
What do God's people now have in its place? Psa. 119. 105.
What is here related concerning the cloud?
Where did it stand in relation to the two camps?
What great truth is here illustrated?
Where did the cloud rest in the after journeys of Israel? Num. 9. 15.
- 2. The Sea, v. 21, 22.**
What sea was this?
What great event took place?
What are the evidences that it was a miraculous event?
How was it regarded by the writers of Scripture? Neh. 9. 11; Psa. 106. 9.
How did the Israelites show their faith in God?

In what respect were the waters "a wall" to them?
What like event took place forty years afterward? Josh. 3. 16.

What is the reference to the crossing of the sea in 1 Cor. 10. 1, 2?

What attributes of God were revealed in this event?

3. The Foe, v. 23-27.

What led the Egyptians to pursue the Israelites? Exod. 14. 5.

How did the Israelites feel and act when they saw them? Exod. 14. 10.

Why were their fears needless? Exod. 14. 13, 14.

What did Pharaoh's host do at the Red Sea?

How did the Lord look upon them?

How were they troubled?

What did the Egyptians do?

What spirit did they show?

What came upon them?

Why was this a righteous punishment? Exod. 1. 22; Matt. 7. 2.

Practical Teachings.

How does this lesson show—1. God's care over his people? 2. God's power over nature? 3. God's wrath against his enemies?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Cloud, v. 19, 20.

What was this cloud?

Who was in it? Exod. 13. 21.

What was its appearance at night?

Where were the Israelites at this time? Exod. 14. 2.

Where did the cloud remove?

How did it appear to the Israelites?

How did it appear to the Egyptians?

What is said in Isa. 63. 9?

2. The Sea, v. 21, 22.

What sea was this?

What did Moses do?

What did the Lord send?

What was the effect of the wind?

What did God command the Israelites? GOLDEN

TEXT.

What did the Israelites do?

What did their act show, and how? Heb. 11. 29.

How were they protected on each side?

What similar event took place afterward? Josh. 3. 16.

Of what event in Christ's life does this remind us? Mark 4. 39.

How does this show God's power?

3. The Foe, v. 23-27.

Who were the foes of Israel?

What did they do?

How did God "look" upon them?

What is said of this event in Psa. 77. 16-19.

How did God trouble the Egyptians?

What did they try to do?

What was God's command to Moses?

What followed when Moses stretched out his hand?

What became of Pharaoh's army? v. 28.

How was this a punishment for the cruelty of the Egyptians?

Teachings of the Lesson.

Where in this lesson do we learn—1. That God helps his people in their need? 2. That God protects those who obey him? 3. That God destroys those who resist his will?

QUESTIONS FOR YOUNGER SCHOLARS.

1. The Cloud, v. 19, 20.

Who led the Israelites out of Egypt? **The angel of the Lord.**

In what form did he appear? **In a pillar of cloud before the people.**

What did the cloud become at night? **A pillar of fire.**

What did Pharaoh do after the Israelites had left? **He followed them with his army.**

Where did Pharaoh come up to the Israelites? **Near the Red Sea.**

How did God keep his people safe? **He placed the cloud between them and the Egyptians.**

2. The Sea, v. 21, 22.

What did Moses do at God's command? **He stretched out his hand over the sea.**

What did God send? **A great wind which blew all night.**

What, then, took place? **The sea was driven away from before Israel.**

What was left? **The dry bed of the sea, with water on each side.**

What did God say to Moses? **[GOLDEN TEXT.]**

What did the people of Israel do? **They went through the sea.**

What did God do for them? **He brought them safe to the other shore.**

3. The Foe, v. 23-27.

What did Pharaoh and his army do? **They followed the Israelites into the sea.**

What did the Lord do to the Egyptians in the sea? **He looked upon them and troubled them.**

How did he trouble them? **With lightning and a storm.**

What did they try to do? **To flee away from the Israelites.**

What did God command Moses to do? **To stretch out his hand again over the sea.**

What, then, took place? **The waters rolled back in their place.**

What became of the Egyptians? **Pharaoh and his host were drowned in the Red Sea.**

Words with Little People.

1. Remember that God leads his people still. 2. Never be afraid to follow where God leads you. 3. Never be afraid of enemies while you are doing God's will. 4. Remember that God can bring you safely through all trouble.

THE LESSON CATECHISM.

[For the entire school.]

1. How did God lead the Israelites out of Egypt? **By a pillar of cloud.**

2. What took place at the Red Sea? **The waters were divided.**

3. How did the Israelites cross the Red Sea? **They went through on dry ground.**

4. What did the Egyptians undertake to do? **To follow them.**

5. What took place while the Egyptians were in the Red Sea? **The waters returned and overthrew them.**

6. What does this event show? **That God saves his people.**

THE CHURCH CATECHISM.

III. MAN'S FALL AND SINFUL STATE. § 1. SIN.

20. Did our first parents continue holy and happy? They sinned against God, and fell into misery.—Gen. 3.

30. What is sin? Any transgression of the law of God.—1 John 3. 4.

31. What was the sin of our first parents? Their eating of the forbidden fruit.

32. By whom were they tempted to sin? By the devil, in the form of a serpent.—Gen. 3. 13; Rev. 20. 2.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

God and his People.

I. God's PRESENCE.

The angel of the Lord, v. 19.
"God is in the midst of her." Psa. 46. 5.

II. God's PROTECTION.

Between.... Egyptians and.... Israel, v. 20.
"Be not dismayed.... I am thy God." Isa. 41. 10.

III. God's GUIDANCE.

Gave light by night to these, v. 20.
"Thy word is a lamp." Psa. 119. 105.

IV. God's OMNIPOTENCE.

The Lord caused.... sea.... go back, v. 21.
"Walketh upon the wings.... wind." Psa. 104. 3.

V. God's PROVIDENCE.

Went into the midst of the sea, v. 22.
"Turned.... sea into dry land." Psa. 66. 6.

VI. God's DESTRUCTION.

The Lord overthrew the Egyptians, v. 27.
"With what measure.... measured to you." Matt. 7. 2.

ADDITIONAL PRACTICAL LESSONS.

The Lessons of the Great Deliverance.

1. It shows that God's people, however helpless, have an almighty protector. v. 19.

2. It shows that God's government has for its purpose the advancement of his cause in the world. v. 19.

3. It shows that God's dispensations bring safety to the good and destruction to the evil. v. 20.

4. It shows that all the forces of nature are under a direct divine control. v. 21.

5. It shows that God makes use of natural instrumentalities for the accomplishment of supernatural aims. v. 21, 22.

6. It shows that God's people may fearlessly venture where God, by his word and his providence, sends them. v. 22.

7. It shows that miracles are the concurrence of events by a divine law, and for a divine purpose. v. 22.

8. It shows that God's enemies are never safe, and may perish in an unlooked-for moment. v. 27.

English Teacher's Notes.

THE subject of this lesson should be a very attractive one to young people. I suppose there are few persons, whether young or in ripe years, who do not enjoy *going forward*. Hope, acquisition, discovery, achievement, triumph—all are connected with the word "forward!" Perhaps some of us may remember how, as little children, no walk was too long, or too fatiguing while we were pushing on. But as soon as the turn was taken, and there was no fresh object to excite the imagination, the spirits flagged, and the weariness of the body made itself felt along the homeward way. It was the same with study. To be put back in any thing we were learning, no matter how needful the step might be, was not at all in accordance with our taste. And it is just so in the work and business of riper years, every one, as a rule, desires to be making progress—getting farther on.

But there are times when we experience the contrary. When the road leads to a dreary waste, when the lesson looks hard and crabbed, when the work is painful and the business dangerous, then there comes a dark, gloomy shade over the bright letters

of our motto, "forward," and we are loth to obey it. There is no way without thorns and briars, no onward path that will not bring us face to face with difficulty, and, it may be, danger. And it is not always cowardice that calls upon the traveler to retrace his steps. Wisdom may require it. There are such things, history tells us, as heroic *retreats*. But in the warfare of the Christian soldier, in the pathway of the Christian pilgrim, there should be no such thing. One of the prominent characteristics of the "new life" referred to in our last lesson, is that it is one of advance. And we find this illustrated in the subject before us.

Israel as a redeemed nation was bound to go forward. The cry that ran through the land of Egypt at midnight, and told the Israelites they were free, was also a summons to them to move and march. They had to leave behind them the land of bondage, and venture boldly out into the wilderness. And they went forth gladly. See Jer. 2. 2. They preferred the "land not inhabited" to the rich plains of Egypt, for their faces were set toward the land of promise. Those first few days in the desert must have been joyful in the extreme. The sense of being at last free, of having forever turned their backs on Egyptian bondage, and of coming out, not as poor fugitives, but "with great substance," (Gen. 15. 14; Exod. 12. 35, 36;) the consciousness that they were under the divine protection, and objects of divine favor, and the thought of the fair country where their forefathers had dwelt, and which was to become their own inheritance, all must have combined to fill their hearts with thankfulness and rejoicing. No coming perils cast a shadow over their gladness. With the Lord going before them by day in a pillar of cloud, and by night in a pillar of fire, their safety was insured. But they soon found that

The forward path led to difficulty and danger. The pillar of cloud led them to the borders of the Red Sea, and while the sea barred the way before them in front, the enemy was marching on them behind. They felt themselves shut in between the two dangers, and began to reproach Moses for having brought them into such a strait. And the situation, from a human point of view, did indeed look desperate. But had they missed their way? Had they rejoiced too soon? Certainly not. They were in the right path, and the command rang out, clear and decisive: "Go forward!"

Forward down the beach and into those deep waters? It seemed a strange command. But the rod of Moses was lifted up, and as the people of God advanced "the sea saw and fled," (Psa. 114. 3;) the waters parted before them, leaving a way for them to pass, and standing up as a protecting wall on either side. Must they not tremble to take such a path? Once entered upon, there could be no return. Yet forward they went, where never before the foot of living man had trod, no doubt with wonder and awe, and passed through the Red Sea as on dry land.

But that strange and perilous path was crowned by four distinct divine favors.

1. *Protection.* God would not allow his people to be molested while they were passing through the sea. "The pillar of cloud went from before their face and stood behind them," and the Egyptians were not suffered to come near. The presence of God was between his people and their enemies. The sight of the war chariots of Pharaoh had struck terror into the hearts of the Israelites until they began to move forward; now they could no longer see the foe, for their faces were turned the opposite way, and the Egyptians were hidden behind the protecting cloud.

2. *Light.* The evening was closing over their heads as they advanced toward the sea. But before they entered upon that dark path, the pillar of fire flashed out its radiance over the way, and lit up the wonderful scene. Behind them there was darkness, but over them, around them, and before them was light. And as they moved onward, the pillar followed, still separating them from the foe, and illuminating the path that lay in front.

3. *Safe guidance.* With the light on their road, and the barrier of water on either side, they could not miss the way. God had made it plain and unmistakable for them. The path of faith and obedience became the path of certainty. Thus the Lord "led them through the deep as an horse in the wilderness, that they should not stumble." Isa. 63. 13. And when the morning came the waters of the sea they had crossed were flowing between them and the "house of bondage."

4. *Victory.* This was the crowning mercy. The host that followed them was a formidable one. All the chariots of Egypt were there; and the Israelites, without weapons, without any knowledge of warfare, accustomed to nothing but slavish submission, could not have stood against them a moment. But they had not to raise a finger. The promise, "The Lord shall fight for you and ye shall hold your peace," was literally fulfilled. Without a struggle, without a blow, the victory was theirs. The way "forward" had led them safely and surely to victory.

The path of the Christian is like that of Israel, a forward one. The grace of God has brought him out of bondage and set him in the way of life. And in that way he is to press onward, keeping his back turned upon the "things behind" and his face Zionward, following in the footsteps of his Redeemer, "looking unto Jesus," and going "from strength to strength," (Psa. 84. 7,) and "from glory to glory." 2 Cor. 3. 18. And such a one experiences at the outset a joy similar to that of the newly emancipated Israelites. The knowledge that he is redeemed and justified, the consciousness that he is indeed a child of God and an heir of eternal life, fills his soul with gladness, and even with triumph, since he can say like David: "The Lord is on my side." Psa. 118. 6. And is he wrong? By no means. He is perfectly right. And yet before long, that forward path will certainly bring him face to face with difficulty and danger. Many a young Christian has met, almost at the outset of his career, with trouble that looked insurmountable. How *can* he endure

that wrath, that persecution, that awaits him, it may be from his associates, it may be from his employers? How can he keep his temper and do his duty with the hinderances that seem ready to swallow him up? It does not, at the moment, seem possible to go forward. And then the great enemy, never slow to seize an advantage, endeavors to make these things the occasion of "bringing him back into bondage. What can he do? If he listen to the voice of his divine Leader he will hear the same sounds that fell upon the ears of Israel of old: "Go forward!" Neither the obstacles and danger in front, nor the foe behind, can alter God's purpose for him. He is still to go forward. The command is as clear and as decisive as ever. There can be no mistake about it. And if he obey he will find his path, like that of the Israelites, crowned with mercies.

He will have *protection*. The presence of God will be round about him. *Psa. 31. 20.* And he will be able to sing: "Thou art my living-place; Thou shalt preserve me from trouble; Thou shalt compass me about with songs of deliverance." He will have *light*. He may not see the whole way at once, but he will see each step that has to be taken. He will have *safe guidance*. He will feel no uncertainty about his position, and he will pass through the perilous strait unharmed. And he will have *victory*. In the end he will find that he is made "more than conqueror" over the foes that threatened him.

But he must walk by faith. Human courage and determination can do much, but they will not avail in the trials of this forward path. The word of God is the only sure thing to step out upon, but, planting our feet there, we may indeed go "on dry ground through the midst of the sea."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show or draw a map illustrating the place generally assigned as the locality of the deliverance.... Sketch briefly, but clearly, the narrative of the departure.... Show how the deliverance was made up of four elements: 1.) The divine part in God's command and overruling; 2.) The part of Moses, in prayer, faith, and obedience; 3.) The part of nature, in the tide, wind, storm, etc., under divine direction; 4.) The part of Israel "going forward.".... The purpose of this deliverance: 1.) To protect; 2.) To awaken faith; 3.) —; 4.) —. Teachings concerning God: 1.) Power; 2.) Providence; 3.) Love for his people; 4.) Watchfulness over his cause.... Concerning Moses: 1.) His prayer, ver. 15; 2.) His trust; 3.) His obedience; 4.) His power.... Concerning Israel—the way of obedience.... Warnings of the lesson: 1.) Against opposing God; 2.) Against distrustful God.... ILLUSTRATIONS. In history, illustrations of God's intervention when vast interests have been at stake, for example, Spanish Armada, threatening destruction of Protestantism dispersed by storm. The medal struck by Queen Elizabeth to commemorate it was inscribed: "He blew with his winds and scattered them.".... So, also, the peculiar combination of circumstances in the destruction of the *Merrimac* by the *Monitor*, and the battle of Gettysburg.... Incidents of deliverance in Israelite history—Samuel's. *1 Sam. 7. 14.* Asa's. *2 Chron. 15. 9-15.* Jehoshaphat's. *2 Chron. 20. Hezekiah's. 2 Chron. 32....* In the history of the early Church—Peter's. *Acts 12, etc., etc....* So also illustrations in the history of the Reformation.

References. FOSTER'S PROSE. Vol. I. 2954, 4421, 4736, 4739. Vol. II. 8036, 11225. POETICAL: Vol. II. 3282, 3883, 3887, 3923. FREEMAN: The morning watch, 121.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Safety for God's Children.*

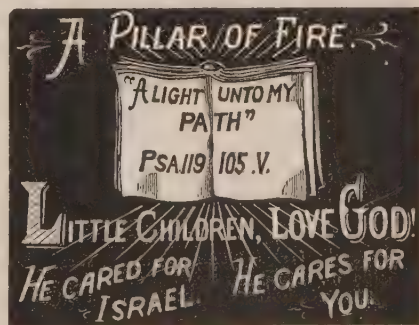


Children love to hear of armies and marches. Tell of the great host, about two millions, of Israelites, that went away. It was two hundred and fifteen years since Jacob and his sons came to Egypt. Would these who now went out know the way? No, but God does not let his children go alone: so he gave the pillar of cloud to lead them by day, and at night it became bright and shining. What was this? Print, "God's Presence." Are you afraid when father leads you? No; so the Israelites were not afraid, for God was leading them. But if you should look back and see a great lion coming, you would be afraid, even though father had your hand. See how good God was to these people! When they stopped to rest, and had time to look back, there was the pillar of fire between them and danger! Tell how Pharaoh pursued, and how they were saved from him by faith and obedience. Make a shield on the board, or show one cut from paper. [A shield of bright paper given to each child will help to keep this lesson in mind.] Tell how soldiers in old times wore the shield, and that God has given us one to wear. Print "Faith," the name of ours, and question to see if children understand that it was faith which saved the Israelites from the Egyptians. Who told them to "go forward?" Call for Golden Text. But how could they go through the sea? God said, Go. If they had stopped to ask for some other way, they would have dropped their shields and been drowned. Apply the principle in child-life, showing that the only safe way is to obey God always. It was hard to walk right into the water, wasn't it? Yes, and you will often have to do what looks hard, if you obey God. But "go forward," and he will go with you, making crooked things straight.



Blackboard.

BY J. B. PHIPPS, ESQ.



The pillar of fire was a light in the pathway of the Israelites. It was a guide. The word of God is "a light unto my path," and "a lamp unto my feet." In its light I will go forward.

OUR FATHER

CARED FOR ISRAEL.

CARES FOR ME.

GOD'S WRATH.

"It is a fearful thing to fall into the hands of the living God." Heb. 10. 31.

B. C. 1491.]

LESSON VIII. THE MANNA: or, Bread from Heaven.

[Aug. 21.]

GENERAL STATEMENT.

Every fetter of Israel's bondage has been left behind in the Red Sea, and now a redeemed and disenthralled people, consecrated to the service of Jehovah, they are on their way to the land of their fathers. Back of them the dead bodies of their enslavers are lying upon the shore, and before them waits the vast, and silent, and terrible wilderness, which is to be their home for forty years. After three days of marching through the waste, their eyes are greeted by the refreshing sight of water. They rush forward to slake their thirst, but only to sink down in disappointment, for these are the "bitter waters" of Marah. They cry, like children, to their leader, and Moses, at God's command, hews down a tree, and casts it into the stream. At its touch the waters become sweet, and Israel goes on its way refreshed and strengthened. On the next day they rest in peace under the cool palm-trees and beside the many wells of Elim. Then follow weeks of weary marching, through deep defiles, shadowed by lofty heights, where no sound save the echo of their own footsteps reaches them, as they

journey southward toward the mount of God. Their bread is spent, and famine stares them in the face, until they wish that they, too, like many of their brethren, had died under the burdens of the bondage, or fallen like their foes under the stroke of the plagues. In their ignorance and distrust, God speaks, promising to rain bread from heaven upon them. With the next sunlight they behold the desert-sands all around their camp gleaming with a strange white substance, like the hoarfrost of a winter morning. Wondering, they exclaim, in their own tongue, "Manna-hu!" "What is it?" and the inquiry gives birth to the name *manna*, by which it becomes their daily food for a generation. Each day the host gathers and prepares its portion, finding it ever fresh and savory to the taste. On the sixth day they are ordered to obtain a double allowance, and when the Sabbath comes, and they look forth from the tent-doors, the desert appears around bare and desolate, without its daily food. So is Israel taught the duty of a constant trust in the care of his God.

Exod. 16. 1-8.

[Memory Verses, 4, 5.]

1 And they took their journey from E'lim, and all the congregation of the children of Is'ra-el came unto the wilderness of Sin, which is between E'lim and Si'nai, on the fifteenth day of the second month after their departing out of the land of E'gypt.

Exod. 13, 17, 18: God led them not through the way of the land of the Philistines, although that was near; . . . but God led the people about, through the way of the wilderness of the Red Sea.

2 And the whole congregation of the children of Is'ra-el murmured against Mo'ses and Aa'ron in the wilderness;

Psa. 106. 25: Murmured in their tents, and hearkened not unto the voice of the LORD. 1 Cor. 10. 10: Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

3 And the children of Is'ra-el said unto them, Would to God we had died by the hand of the LORD in the land of E'gypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

Num. 11. 5: We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic. Psa. 78. 22: They believed not in God, and trusted not in his salvation.

4 Then said the LORD unto Mo'ses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.

Exod. 20. 9, 10: Six days shalt thou labor, and do all thy work; but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work.

6 And Mo'ses and Aa'ron said unto all the children of Is'ra-el, At even, then ye shall know that the LORD hath brought you out from the land of E'gypt:

Verse 1. Elim. Generally believed to be Wady Ghurundel, only a few miles from Marah; but by Dr. Brugsch identified at Aa-lim, "town of fish," near the Gulf of Suez. **Wilderness of Sin.** A sea-coast strip of desert, without shade, water, or life, reaching to Mount Sinai. It is to be distinguished from the "wilderness of Zin." (Num. 13. 21.) in another part of the peninsula. **Fifteenth day.** Just one month after beginning their journey.

2. The whole congregation. Indicating that the distrust was general, and not limited to a few: though there were doubtless noble examples of those who still retained their confidence in God's care. **Murmured.** Their scanty store of food was exhausted, with no prospect of a fresh supply for more than a million people, in a land where not even a blade of grass was to be seen. (1) *How soon fades away the memory of past mercies!* (2) *How often does our faith depend upon our favorable circumstances!* **Against Moses and Aaron.** Whom as their leaders they considered responsible for their present condition. (3) *"The worst colors are sometimes put upon the best actions."*—M. Henry.

3. The children of Israel said. It is not strange that a mass of ignorant people, debased by centuries of dependences, should exhibit a childish spirit when suddenly compelled to find for themselves a support in a barren land. **Would . . . we had died.** For the moment, they even envied the lot of their former oppressors, who had perished by the plagues. **By the flesh pots.** Three-legged vessels of bronze, in which food was cooked by fire underneath. **Bread.** Here named as representing food in general. The Egyptians ate nearly all kinds of animal food and fish, (which were abundant in the Nile,) and they supplied abundant rations to the Israelites during their servitude. (4) *The needs of the body often impress themselves upon us more forcibly than those of the soul.* (5) *How mighty is the controlling power of appetite!*

4. I will rain bread from heaven. This was the *manna*, which for forty years was the principal food of the Israelites. It appeared every morning upon the ground around the camp like hoarfrost; was gathered by the people; prepared by grinding and baking or boiling, (Num. 11. 8,) but when left on the ground melted away in the sunshine. The old commentators supposed that it received its name from the exclamation of the people, as noticed above, in the General Statement, but recently the opinion has gained ground that the name was already known in Egypt, where it was applied to an article of food. When the Israelites saw the white substance on the ground they supposed it was the *manna* of Egypt, and called it by that name. **A certain rate every day.** "Every day the portion of a day," so that they would be taught the lesson of daily trust in God for their needs. **That I may prove them.** Thus their patience, faith, dependence, thankfulness, and fidelity would be put to continual test, and by exercise their character would be developed. (6) *Every experience of life is a lesson in God's school.* **Walk in my law.** The manna served a threefold purpose: 1. To teach dependence upon God. 2. To show God's care. 3. To point to the coming Christ, who was to be the true bread of life. Under the latter head notice 1.) It was the life of the people. Col. 3. 2. 2.) It was free. Isa. 55. 1. 3.) It must be sought, though given. 4.) It was abundant. 5.) It was supplied during the pilgrimage. 6.) If neglected, it failed. When the sun rose, the opportunity to gather it passed away.

5. On the sixth day. The day before the Sabbath, which is now for the first time referred to in the history of the Israelites. This ancient institution had perhaps been neglected during their sojourn in Egypt, and was now to receive a new sanction. (7) *God watches with jealous care over his day.* **Prepare . . . twice as much.** The meaning is, that they should gather and prepare a double quantity, as a supply for the Sabbath. On that day only the extra amount did not putrefy and become corrupt. Ver. 24.

6, 7. At even . . . ye shall know. Both in the evening and in the morning the Israelites were to behold the tokens of God's power and glory; in the evening by the flesh which he would give them to eat, and in the morning, by the bread from heaven. **That the Lord hath brought you.** They had blamed Moses and Aaron as the ones who had induced them to leave the plenty of Egypt for the barren sands of the desert; but they will now see

7 And in the morning, then ye shall see the glory of the LORD: for that he heareth your murmurings against the LORD: and what are we, that ye murmur against us?

Psa. 78. 21: The LORD heard *this*, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel.

8 And Mo'ses said, *This shall be, when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the LORD.*

that their leaders were but acting under a higher authority. See the glory of the LORD. This may refer to the appearance of God's glory in the cloud, (ver. 10.) or to the manna, as the evidence of his power. He heareth your murmurings. He knew full well that the complaints against Moses were in reality against himself, of whom Moses was but the representative. (8) *How solemn the thought that the Lord hears all our rephnings, as well as our praises! What are we.* Notice the humility and self-distrust of Moses, who was ever willing to sink his own glory in that of God who inspired him.

8. In the evening flesh to eat. From verse 13 we learn that in the evening vast flocks of quails lighted around the encampment, and, being exhausted by their flight, were easily killed by the people, so that they were supplied with flesh to eat to their utmost desire. Clouds of these birds are often seen in the vicinity of the Red Sea; but their appearance when announced and at the precise instant of need constituted a miracle. Not against us, but against the LORD. They cared but little for the insults to themselves, but they were God's messengers, and felt the murmurs to be against him who had sent them. (9) *Let us care more for the honor of God's cause than of ourselves.*

HOME READINGS.

- M. The manna promised. Exod. 16. 1-8.
Tu. The manna provided. Exod. 16. 9-36.
W. The manna distasteful. Num. 11. 1-17.
Th. Bread for the multitude. John 6. 1-14.
F. The bread of life. John 6. 25-40.
S. Feeding upon Christ. John 6. 41-59.
S. Remembering God's bounty. Deut. 8. 1-18.

GOLDEN TEXT.

Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. John 6. 32.

LESSON HYMN. 7. 6.

Hymnal, No. 849.

- O Bread to pilgrims given,
O Food that angels eat,
O Manna sent from heaven,
For heaven-born natures meet;
Give us, for thee long pining,
To eat till richly filled;
Till earth's delights resigning,
Our every wish is stilled.

Jesus, this feast receiving,
We thee unseen adore;
Thy faithful word believing,
We take, and doubt no more:
Give us, thou true and loving,
On earth to live in thee;
Then, death the veil removing,
Thy glorious face to see.

TIME.—B. C. 1491.

PLACE.—The wilderness of Sin, between Elim and Sinai.

CONNECTING LINKS.—1. The song of Moses. Exod. 15. 1-21. 2. The bitter waters of Marah. Exod. 15. 22-26. 3. The encampment at Elim. Exod. 15. 27.

DOCTRINAL SUGGESTION.—The bread of life.

QUESTIONS FOR SENIOR STUDENTS.



1. The Bread of Egypt, v. 1-3.
What occurred after the crossing of the Red Sea? [See Connecting Links.]
What was the experience of the Israelites at Marah and Elim?
With what want did they meet in the wilderness?
How did it affect their faith in God?

What was their desire?
What were some varieties of their food in Egypt? Num. 11. 4, 5.
Why did God suffer them to need food in the wilderness? Deut. 8. 3.
How does God deal with his people in the same manner now?
What benefit do trials bring to God's followers?
In what spirit should they be received?
How did the Israelites receive them?
Against whom did they murmur?
Against whom did they *really* murmur? v. 8.
Why are our murmurings against God's providence more wicked than theirs?

2. The Bread from Heaven, v. 4-8.

How might God have justly dealt with their murmurings?

How did he answer them?

What does God's dealing with Israel show concerning his character?

What did God promise they should know in the evening?

How was the promise fulfilled? v. 13; Num. 11. 31.

What was promised for the morning?

How was this promise fulfilled? v. 14.

What was the appearance of the bread from heaven? Num. 11. 7.

How did it receive a name? v. 15.

How was it prepared for eating? v. 23; Num. 11. 8.

What were the instructions concerning the sixth day?

What was the purpose of these instructions?

What did obedience to these commands show on the part of the Israelites?

Of whom was the manna a type, and how? John 6. 33, 48, 53.

What is taught in the GOLDEN TEXT?

How may we partake of the bread from heaven?

Practical Teachings.

What is here taught—1. Concerning God's purpose in trials to faith? 2. Concerning daily trust in God's providence? 3. Concerning Christ as the bread of life?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Bread of Egypt, v. 1-3.

From what place did the Israelites journey?

What had they found at Elim? Exod. 15. 27.

Into what wilderness did they enter?

Where was this wilderness?

How long had they been away from Egypt?

What spirit did they show?

Against whom did they really murmur? v. 8.

What did they wish had taken place?

Why was this a wicked wish?

How did it show want of faith in God?

What reason did they have for trusting God's care?

Why did God let them suffer at this time? Deut. 8. 3.

2. The Bread from Heaven, v. 4-8.

How did God show his mercy to the people?

What did he promise to them?

What was this bread from heaven? v. 14.

What did they call it? v. 15.

How did they prepare it? Num. 11. 8.

Did they ever grow tired of it? Num. 11. 6.

Who was represented by the manna? GOLDEN TEXT.

How did the manna represent Christ? John 6. 51.

What were the people commanded to do on the sixth day?

What was the purpose of this? v. 29.

What is the command concerning the Sabbath? Exod. 20. 8-10.

What did Moses and Aaron say should take place?

How were they to know that the Lord had led them?

What was the "flesh" given them to eat? v. 13.

What was said in Psa. 78. 27, 28.

From whom do we receive our daily food? Matt. 6. 25, 26.

How should we seek it? Matt. 6. 11.

Teachings of the Lesson.

Where in this lesson do we find—1. How easily past mercies are forgotten? 2. How kindly God deals with his people? 3. How abundantly God supplies our needs?

QUESTIONS FOR YOUNGER SCHOLARS.

1. **The Bread of Egypt**, v. 1-3.
Where did the Israelites come after leaving Egypt? **To Elim, near the desert.**
How long was it after leaving Egypt when they came to the desert? **Six weeks.**
What was the desert called into which they came? **The Desert of Sin.**
What trouble did they meet there? **They could find nothing to eat.**
What ought they to have done? **To have trusted God's care.**
What did they do? **They found fault with Moses and Aaron.**
For what did they find fault? **For bringing them out of Egypt.**
Why did they wish they were back in Egypt? **Because there they had enough to eat.**
2. **The Bread from Heaven**, v. 4-8.
How did God deal with the people? **He was very kind to them.**
What did he say? **"I will rain bread from heaven for you."**
How were they to have this bread? **They were to gather it every day.**
Why was this? **To prove their daily trust in God's care.**
How were they to gather on the sixth day? **Twice as much as on other days.**
Why was this commended? **Because none would fall on the Sabbath.**
What was this bread from heaven called? **The manna.**
How long did the children of Israel feed upon it? **Forty years.**
Who was represented by it? **Jesus Christ, who is the bread of life.**
What did Christ say in the **GOLDEN TEXT**?

Words with Little People.

1. Never find fault with what God does toward you.
2. Trust in God for your daily bread, and all your needs.
3. Do not feel anxious to-day about the needs of to-morrow.
4. Feed in your heart upon Christ, the bread of life.

THE LESSON CATECHISM.

[For the entire school.]

1. Where did the Israelites journey after crossing the Red Sea? **In the Wilderness of Sin.**
2. What trouble there came upon them? **A want of food.**
3. How did they show their lack of faith? **By murmuring at Moses.**
4. What did God promise them? **Bread from heaven.**
5. What was the name of the food which God gave them? **The manna.**
6. Whom did it represent? **Christ, the bread of life.**

THE CHURCH CATECHISM.

III. MAN'S FALL AND SINFUL STATE.

§ 2.—GUILT, PREVALENCE, AND CONSEQUENCES OF SIN.

33. *What evil did their sin bring upon them?* They lost the image of God, were driven out of Eden, and became subject to pain and death.

34. *Did their sin harm any beside themselves?* "By the offense of one, judgment came upon all men to condemnation."—Rom. 5. 18.

35. *In what state are mankind born?* In the image of fallen Adam, destitute of original righteousness.—Gen. 5. 3.

36. *What are the miseries of this condition?* All mankind being born in sin, are by nature under the wrath of God.

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Bread from Heaven.

- I. THE NEED.
Came unto the wilderness of Sin. v. 1.
"Humbled....suffered thee to hunger." Deut. 8. 3.
- II. THE MURMUR.
1. *Murmured against Moses and Aaron.* v. 2.
"Murmured, and were destroyed." 1 Cor. 10. 10.
2. "Not against us....against the Lord." v. 8.
"He that despiseth you, despiseth me." Luke 10. 16.
- III. THE PROMISE.
"I will rain bread from heaven." v. 4.
"Man did eat angel's food." Psa. 78. 25.
- IV. THE COMMAND.
1. "Gather a certain rate every day." v. 4.
"This day our daily bread." Matt. 6. 11.
2. "On the sixth day....twice as much." v. 5.
"Remember the sabbath-day." Exod. 20. 8.
- V. THE PURPOSE.
That I may prove them. v. 4.
"To know what was in thine heart." Deut. 8. 16.

ADDITIONAL PRACTICAL LESSONS.

The Needs of the Soul.

1. The soul has its needs, which are as imperative and as important as those of the body. v. 2, 3.
2. The needs of the soul can be supplied only by him who made the soul. v. 4.
3. The needs of the soul are abundantly provided for in the plan of God. v. 4.
4. The needs of the soul are continually recurring, and must constantly be supplied afresh. v. 4.
5. The supply for the needs of the soul requires daily attention, endeavor, and application. v. 4, 5.
6. The needs of the soul and their supply are a continual lesson in trust and looking to our God. v. 4.
7. The soul must have its wants supplied so long as we are pilgrims in this wilderness world. v. 8.

English Teacher's Notes.

A TRAVELER once asked a young German waiter, who had rendered him some trifling act of service, what he was to pay. The latter declined to state the sum, saying, "That depends on your politeness." He preferred to leave the matter to the stranger, trusting to the latter's generosity or solicitude for his own honor to bestow a larger amount than could actually be demanded.

Now the confidence reposed by the young waiter in this stranger is the very thing in which men are prone to fail toward God, as we find in the passage appointed for this lesson. The Israelites had every reason for depending on God to supply their need. True, they deserved nothing of him, and never could deserve any thing. But he had given them the most striking marks of his power and protection, and he had promised to bring them safely to the land where their forefathers had dwelt. God was, therefore, so to speak, pledged to provide them with all things needful for the journey. But they were not content to leave it with him. They could not trust him to do better for them than they would fain do for themselves. And he suffered them to hunger, and fed them with manna, that they might learn the lesson of dependence, and know that "man doth not live by bread alone, but by every word that proceedeth out of the mouth of God." Deut. 8. 3. Notice first

The supply they wanted. They were journeying through a wild and desolate country. The Wilderness of Sin, supposed by Prof. Palmer to be the plain of El Markhah, near to the Red Sea, is described by that traveler as dreary in the extreme. Looking around them they could see no appearance or promise

of any thing which might be used as food. And their own store being on the point of exhaustion, they saw nothing but starvation staring them in the face. Their need was very real, very close, and very pressing, such a need as we most of us can sympathize with, however far removed we may seem from a similar want. There may be some Sunday scholars, even in America, who know what it is to find an empty cupboard at home. Imagine what it would be to find all the provision shops empty, and all the fields and gardens empty, and to be shut off apparently from the means of procuring food from other parts. And then you have hardly realized the extent of the Israelites' wants. It was no wonder that a cry arose from the multitude encamped in that wilderness.

But their mistake, and their sin, lay in this: that instead of throwing themselves on God, and leaving the case in his hands, they took it into their own, and decided, as a natural consequence, that it was desperate, nay, hopeless. They wanted an *earthly supply*, and it was nowhere to be had. Their thoughts went back to the land of bondage, and dwelt regretfully upon the good things they had enjoyed there. Egypt was the granary of the nations, and not only corn, but vegetables and fruits and choice fish, were to be had in abundance. There they had sat "by the flesh-pots" and ate "bread to the full." And death in the land of plenty seemed to them at the moment better than dragging on their existence in a barren wilderness. But notice

The supply God gave them. The Lord was better to them than their thoughts and desires. He did not give them a large store of the food they wanted. He gave them something better—bread from heaven, or, as it is called in Psa. 78. 24, "the corn of heaven." But we know that all food is really a gift from God, and would not, but for his continual providence, be ever at hand to supply the need of man. In what respect, then, was the manna exceptionally and pre-eminently "bread of heaven?"

First, because it in no way owed its existence to this earth. It is hardly necessary to say that the substance which goes by the name of "manna" in the present day has nothing in common with the manna of Scripture. That found in Arabia exudes in small drops from the branches of the tarfah or tamarisk-tree, is of a reddish- or dull yellow color, and is eaten like butter or honey. The manna which lay thick around the camp of the Israelites at early morning was the production of nothing that grew in that wilderness or any other place. In all places where the feet of the Israelites trod, and at all seasons of the year, it lay ready for them, fresh from the hand of the Creator.

Second, because it had to be gathered in God's way and at God's time. They could not procure it when they chose. If they neglected to seek it while the morning was yet fresh and cool they lost it altogether: "When the sun waxed hot, it melted," and the opportunity was gone. If they attempted to lay up more than was required for the day's provision, they were none the richer, for the manna was spoiled

by keeping, except on the seventh day. It was a gift for their daily need, not a possession to be detained at will.

Third, because it was unfailing. There was no necessity for any one to go hungry. The supply was always there, always close at hand, always sufficient. And day after day it was the same. No weather, no circumstances, affected it. The Israelites never had to fear a failure of the crops, such as in years gone by had brought a famine even upon Egypt, so that only the special providence of God in raising up Joseph against the time of need averted a great calamity. No cast winds could blast the manna. No want of rain could injure the "corn of heaven." Every morning when the sun rose and the dews dispersed, the bread which the Lord gave them was there.

Fourth, because it taught the Israelites to depend on God, and thus became to many, we may believe, not merely a provision for the body, but a means of grace to the soul. They could not win it by their labor, nor buy it for money, but had to trust God for it. They could not, when it was given, put by a store for future need. Day by day they found themselves absolutely dependent on the Lord's power, the Lord's goodness, and the Lord's remembrance of them. Thus their daily bread was an ever recurring token of his love and his faithfulness, and to those whose hearts were willing it was a link to draw them nearer to himself. It was truly a *heavenly supply*.

Our Sunday scholars will readily see how foolish and wrong it was of the Israelites to be discontented when they had One with them who could supply their wants in such a manner, and will acknowledge how far wiser it would have been if they had from the first placed their need in God's hands, and left it with him. But is this what they are doing themselves? Or are they really trying to please themselves, to save themselves, to satisfy themselves, independently of God. There are young people who already know what soul-hunger is. And I suppose there are some American children who could echo the words of "Winifred Bertram" in the charming story by the author of the Schönberg-Cotta series, and say that they have "come to the end of every thing!" But the greater number imagine that if they only possessed the same wealth, the same fine things, the same good looks, the same friends, the same talents, or the same advantages as others whom they could point out, they would really be happy and satisfied. They are making the same mistake; and falling into the same sin, as the Israelites. They are not leaving their wants in the hands of God, but are looking for and desiring an *earthly supply*.

And all the while the loving kindness of God has provided something much better for them, even as the Golden Text tells us: "true bread from heaven." What this is, is pointed out in the succeeding verse, (John 6. 33:) "The bread of God is he which cometh down from heaven and giveth life unto the world."

Christ is the heavenly bread, the "bread of life," the only bread which can satisfy any living soul,

whether man, or woman, or child. Work will not do it, pleasure will not do it, excitement will not do it, even friends cannot do it. But Christ can do it. And may I remark here that it must be the Christ of Scripture, the Christ of God, he who "liveth, and was dead" and is "alive for evermore." For in these days there is a tendency to take what is moral and beautiful in our Lord's teaching, to isolate it from his sterner utterances, to separate it entirely from his declarations concerning himself, and to call *that* Christ, and to present it as food upon which a hungry soul can feed. But such food as that can never satisfy. It is no more the true "bread of heaven" than the present "manna" of the Arabs is the food which nourished the Israelites in the wilderness. "The bread of God is *he* which cometh down from heaven, and giveth life unto the world" because he died for the world's sin, because he rose for the justification of those who believe on him, and because he lives to make them partakers of his life.

Like the manna, this bread must be sought in God's way, and at God's time. The time is "*Now*." And the way is "without money and without price." And like the manna it is unfailing. Christ never fails. Christ never disappoints. Christ never forsakes. Christ "ever liveth."

But is this all? Is there no lesson for us here concerning the supply of our earthly, our bodily, wants? Certainly there is. And this is the lesson: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The secret of trusting God for our earthly wants lies in first trusting him for our spiritual wants. In proportion as any one is feeding, not on the husks of this world, but on the Bread of Life, in so far will he leave to God his earthly needs and his earthly concerns.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

In connection with this lesson, the entire chapter, and also Num. 11, should be carefully studied.... Find out all that can be learned concerning the *manna*: 1.) Its nature; 2.) Supply; 3.) Name; 4.) Preparation; 5.) How long provided; 6.) When it ceased.... Read carefully the Home Readings.... Wherein did the manna represent Christ?.... Lessons concerning the soul and its needs. (See Additional Practical Lessons.).... Concerning Faith: 1.) Faith tested; 2.) Faith lacking; 3.) Faith encouraged; 4.) Faith required; 5.) Want of faith rebuked.... ILLUSTRATIONS. Murmurings, (v. 3.) Esop's fable of the old man who called for death to come to his relief. Death suddenly appeared, saying, "You have called me, what do you wish?" "I only wish you to help me get this burden on my back—nothing more!" said the old man, who after all was not quite willing to die.... An old man was once found sitting alone in a thatched cottage in Scotland, with no fire, and no food. His Bible was open upon his knees, and when asked by the one who had come to help him, "What he was doing?" answered, "I am sitting under His shadow with great delight, and His food is sweet to my taste.".... In the Pyrenees, a fire which destroyed cottages and vineyards uncovered veins of silver in the mountains: so the lack of food in the wilderness led to the revelation of God's power and abundance.... An insult to a messenger is an insult to the power that sends him. The Romans sent an ambassador to Tarentum, whose imperfect Greek was ridiculed by the people who heard him speak. One threw mud on his robe. He turned, and said, "It will take much Tarentine blood to wash away that stain." In return for the insult the Romans besieged and conquered the city.

References. FOSTER'S PROSE: Vol. I. 1543, 1554, 4056. Vol. II. 8774, 8864, 10406. POETICAL: Vol. I. 783, 2239. Vol. II. 3731. FREEMAN: Flesh-pots, 124.

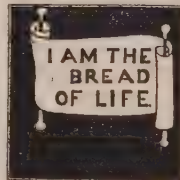
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Christ our Bread from Heaven.*

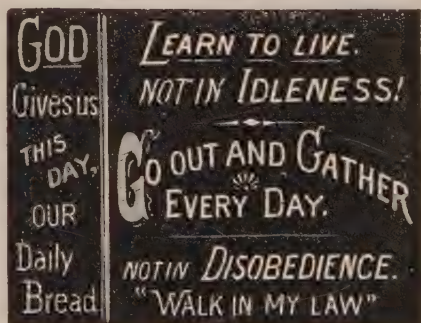


What is this I show you? A stone; yes. Is it light or heavy? Which would you rather carry, a stone or a flower? I will tell you what the stone is like—something that we all have, and *as* if we love to carry, though it is heavy, hard, and ugly. It is **UNBELIEF**. Tell how the Israelites showed it; what it made them do and say. Do you ever complain? Do you say, "It's too bad," about the weather, a hurt, a sickness? Ah! you carry the stone! The Israelites forgot God's care of them, or they could not have found fault. "Do you forget sometimes? Who sends sunshine after rain? Who gives us health after sickness? Do we deserve it after our complaints? No, but God is so good! He sent bread from heaven to these fault-finding people. It fell from the sky as hail does. It was called manna, which means "What is it?" Tell how and when they were to gather it, and how long it continued to fall. Who gives us daily bread? Though we "gather it," or work for it, God makes it for us. Do you thank him? The manna was a picture of something very dear and precious to us. Of whom does this Bible tell us? Read from John 6. 35, and ask who said that, and why? What does bread do for the body? Show that it keeps it alive, makes it strong, able to work and play, etc. Christ does all this and more for the soul. There are schools for poor children in the city where each child gets a lunch of bread and butter given to it. What if one child should stand off, and say, "I will not have it." Then he would not be fed. But if he loves bread, believes in the kindness that offers it, and obeys by taking it, his hunger will be satisfied. Just so we must love, believe, obey, and Christ will be our bread of heaven.



Blackboard.

BY J. D. PHIPPS, ESQ.



This diagram is designed to teach that every morning we should pray that God will give us this day our daily bread, at the same time to remember that God does not intend any one to eat the bread of idleness. He gave Israel manna to eat, but they had to gather it. We must also learn to live in obedience to his law, and not murmur against him, or long for the flesh-pots of Egypt.

FOOD FOR THE BODY.....MANNA.
FOOD FOR THE SOUL.....CHRIST.

B. C. 1491.]

LESSON IX. THE COMMANDMENTS; or, Love toward God.

[Aug. 28.]

GENERAL STATEMENT.

Nearly three months have now passed away since the people of God marched out from the land of their oppression through the riven waves of the Red Sea. They have seen the water flowing from the rock in Rephidim smitten by their leader's rod. Exod. 17. 1-7. They have repelled the attack of the wandering Amalekites and have seen their foes fall before them while Moses' hands were uplifted in prayer. Exod. 17. 8-16. Through deep valleys and under beetling crags they have trod their lonely way, and now are encamped upon the broad plain, in full view of Mount Sinai, whose precipitous walls rise before them. The gray crown of the mountain is covered with a cloud of glory; lightnings are flashing, and thunders roll, while the earth beneath them throbs and quivers at the approach of Israel's God. While the voice of the trumpet sounds long and loud,

and the hearts of the people sink with terror, Moses alone walks boldly up the steep sides of the mountain, and receives the command that no foot of man nor beast may draw near while the voice of the Almighty proclaims his law. Then follow the words spoken from out the cloud in the ears of Israel. God proclaims himself as their God, who has led them out of bondage, and now renews the covenant with their fathers, adopting them as his people. The ten great commandments are one by one proclaimed as the principles of Israelitish law, destined in the coming centuries to be adopted as the foundation for all human government. Four of these commandments, which express our duties toward God, form our lesson, and with them, in the Golden Text, the brief commentary from the lips of Christ, declaring that all are comprehended in the single duty of love toward God.

Exod. 20. 1-11.

[Memory verses 3-11.]

1 And God spake all these words, saying,

Deut. 5. 22: Out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice.

2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Deut. 4. 34: By temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors.

3 Thou shalt have no other gods before me.

1 Cor. 8. 6: To us there is but one God, the Father, of whom are all things, and we in him.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

Psa. 115. 8: They that make them are like unto them; so is every one that trusteth in them.

5 Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

Isa. 42. 8: My glory will I not give to another, neither my praise to graven images. Deut. 4. 24: For the Lord thy God is a consuming fire, even a jealous God.

6 And shewing mercy unto thousands of them that love me, and keep my commandments.

Deut. 7. 9: The faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.

7 Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Matt. 5. 34, 37: Swear not at all, but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

8 Remember the sabbath-day to keep it holy.

Explanatory and Practical.

Verses 1, 2. And God spake. The ten commandments were spoken audibly by a divine voice from the summit of Mount Sinai; which was probably Ras Sufsafah, the Israelites being encamped upon the plain Er Rahab. **All these words.** Some commentators are of opinion that each commandment was originally given in a single short sentence; and that the lengthened forms of the second, third, and others, are explanatory additions afterward made by Moses. **The Lord thy God.** "Jehovah thy God." This language is used rather than "the God of the whole earth," in order to remind the Israelites that they, being under God's peculiar care, were also under an obligation to especial service. (1) *God's mercies toward us personally demand our love in return.* **Brought thee out.** Here it is not Moses, but God, who is proclaimed as their deliverer, and entitled to their gratefulness. **House of bondage.** (2) *God liberates men from the service of sin that they may render him the service of free hearts.*

3. Thou shalt. In order to make the commands more direct and emphatic, they are spoken, not to the people at large, but to each individual. (3) *With every word of God there is a "thou" addressed.* **No other gods.** There is no command to worship, for man needs and must have some God. No people of earth are so debased as to be without a religion. (4) *God's world has no atheists.* In opposition to the views current in the ancient world, where each nation, and even every village, had its own divinity, God here proclaims his own unity. **Before me.** Literally, "upon my face," as if every idol were held up as an insult before the face of God. (5) *Whichever any man holds as his supreme object in life is his god.* [Teacher, show how men make gods of wealth, pleasure, rank, power, etc.]

4. Shalt not make unto thee. That is, shalt not make for worship. The later Jews interpreted this law as a prohibition of all statues and pictures, which was a slavish following of the letter while forgetting its spirit. **Graven image.** The word here is meant to include all idols, whether carved or molten. **In the heaven.** In the form of birds, which were worshiped by the Egyptians, or imaginary representations of heavenly beings, as angels. **In the earth.** Images of heroes, or beasts. **Waters under the earth.** The word "under" has here the meaning of "lower in level," referring to the earth as rising above its surrounding sea. The Philistines worshiped a fish-god, and other peoples formed images representing sea-monsters. To this day more than one half of the human race are worshipers of idols.

5, 6. Shalt not bow down. Every influence conspired to make the Israelites idolatrous: within them, the craving of the human heart for a visible object of devotion; around them, the example of all the neighboring races, and indeed of the whole world. (6) *Nor is it easy now to keep the heart fixed upon an unseen God, amid the fascinations of the world of sense.* **A jealous God.** God regards his people as pledged to his service, by the terms of the covenant, and he demands all their love. "Anger, jealousy, etc., are ascribed to God, not as passions, but as the feelings of a holy being, in regard to that which is evil."—*Murphy.* There is here an allusion to Israel as united with her Lord by marriage vows, a figure illustrated through-out all the succeeding history and especially in the prophecies. (7) *Let us not forget that there is a side of severity as well as of grace in the divine nature.* **Visit the iniquity.** That is, bringing the results of one generation's sin upon another. **Fathers upon the children.** The race is a unity, and one evil member affects all the rest, tainting the blood for generations. The drunkard and the debauchee sow the seeds of disease and depravity in the blood of their descendants. From one wicked couple, a hundred years ago, nearly a hundred criminals were descended in four generations. (See a work entitled "The Jukes.") (8) *God intends that men shall dread and hate sin, seeing its terrible results.* **Third and fourth.** God only knows just what measure of responsibility to attach to those whose wickedness is the result of descent from wicked parents. **Hate me.** (9) *Love of evil is hate of God.* **Mercy unto thousands.** "To the thousandth generation;" that is, forever. Witness God's mercy to the Jews, as the reward for their great father's faith. (10) *God's mercies last longer than his wrath.*

7. The name of the Lord. So careful were the later Jews of God's name that they did not destroy a scrap of paper until they had looked to find whether the word "God" were written upon it; and they never pronounced the name Jehovah correctly, but always with a change of its vowel-sounds, claiming it too sacred for mortal lips; until at last the true pronunciation itself was lost. **In vain.** That is, to no purpose: "in false

9 Six days shalt thou labor, and do all thy work:

10 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates:

11 For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.

Isa. 58. 13, 14: If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable.... then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Ezek. 20. 12: I gave them my sabbaths to be a sign between me and them, that they may know that I am the Lord that sanctify them.

swearing, in profanity, in careless and reckless reference, so common at the present time. [Teachers of growing boys, especially, should warn their scholars against this crime.] **Not...guiltless.** Because the crime is so easily and thoughtlessly committed is no reason for supposing it will be lightly passed over by the Judge of all men.

8, 9. **Remember.** The use of this word and the previous reference (see last lesson) indicate that the Sabbath was already known, though probably it had been neglected, and now received fresh sanction. **Sabbath-day.** The word means *rest*: both for man's own needs, physical, moral, and spiritual, and for the honor of God, the Sabbath was instituted. **Keep it holy.** The word means *consecrated*, as that which is devoted to God. (11) *One day in each week is not man's property, but God's.* **Six days.... labor.** (12) *God's law recognizes the claims of the present life upon all men.* (13) *Every man should have some work to do.*

10, 11. **Not do any work.** That is, no secular work; but only such as belongs to necessity, to mercy, and to religion. **Thou, nor thy son.** The wife is not named, being considered one with the husband. **Man-servant.** (14) *We should permit those who serve us, to serve God also.* **Thy stranger.** "The sojourner," one who from another land was dwelling or traveling in Israel, and while among God's people should be expected to show respect for God's law. **For in six days.** The six days of the week being a commemoration of the six creative periods in the history of the earth. **Rested the seventh.** The closing period, that of rest, is the one in which human history is passing, for since the advent of man no great change has come across the face of the earth. **Blessed the Sabbath.** The essence of the commandment is the consecration to God of one day in each week. The Old Testament proclaims God as the Creator and Ruler, hence that day was chosen which represents his completed work. The New Testament teaches Christ: and when he arose from the dead on the first day of the week, a new lesson was given to the race, not superseding, but supplementing, the old, and ever pointing the race to the only work greater than creation—that of completed redemption.

HOME READINGS.

- M.* The commandments. Exod. 20. 1-11.
Tu. The pledge of Israel. Exod. 19. 1-13.
W. The glory of the Lord. Exod. 19. 16-25.
Th. The voice of the Lord. Deut. 5. 22-33.
F. The law of the Lord. Psa. 19. 1-14.
S. Keeping the law. Psa. 119. 1-16.
S. Delighting in the law. Psa. 1. 1-6.

GOLDEN TEXT.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. Matt. 22. 37, 38.

LESSON HYMN. 7s.

Hymnal, No. 485.



King of kings, and wilt thou deign
 O'er this wayward heart to reign?
 Henceforth take it for thy throne,
 Rule here, Lord, and rule alone.
 Then, like heaven's angelic bands,
 Waiting for thy high commands,
 All my powers shall wait on thee,
 Captive, yet divinely free.

At thy word my will shall bow,
 Judgment, reason, bending low;
 Hope, desire, and every thought,
 Into glad obedience brought.

TIME.—B. C. 1491.

PLACE.—Mount Sinai, in the Wilderness.

CONNECTING LINKS.—1. Water from the rock at Rephidim. Exod. 17. 1-7. 2. Battle with the Amalekites. Exod. 17. 8-16. 3. Encampment before Mount Sinai. Exod. 19. 1-13. 4. The glory of the Lord upon the mount. Exod. 19. 16-20.

DOCTRINAL SUGGESTION.—Righteousness toward God.

QUESTIONS FOR SENIOR STUDENTS.

- The One God, v. 1-3.**
 When and where was the law proclaimed?
 What circumstances made its proclamation most solemn? Deut. 5. 22.
 What was the name by which God proclaimed himself?
 Why did he make mention of his leading the Israelites out of Egypt?
 What did he forbid in the first commandment?
 Why was there special danger of this sin on the part of the Israelites?
 How is this commandment transgressed at the present time?
- The Worship of God, v. 4-6.**
 What is the purpose of the second commandment?

- What attributes of God is it intended to declare?
 In what sense is God "a jealous God?"
 How does he visit the iniquity of the fathers upon the children?
 What is the moral purpose of such judgments?
 Why are they right?
 How does God show his mercy to those who serve him?
 What is declared in Deut. 7. 9?
3. The Name of God, v. 7.
 What is the third commandment?
 What attribute of God is this intended to maintain?
 What sins does it forbid?
 What was the penalty for false swearing? Lev. 24. 16.
 How is this commandment interpreted by Christ? Matt. 5. 34-37.
 How should we regard God's name?

- The Day of God, v. 8-11.**
 What is required in the fourth commandment?
 What is the physical need of a day of rest?
 What reason is here given for observing it?
 In what spirit should it be kept? Isa. 58. 13.
 Why is the first day observed at the present time, instead of the seventh?
 What spirit will lead to the fulfillment of these commands? **GOLDEN TEXT.**

Practical Teachings.

- What is here taught—1. As to the character of God?
 2. As to the service of God? 3. As to the love of God?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The One God, v. 1-3.**
 Who spoke the words of this law?
 Where did he utter them? Deut. 5. 22.
 By what name did he call himself?
 How did he show himself to be the God of Israel?
 What is the first commandment?
 Is there more than one God? 1 Cor. 8. 6.
 What is meant by "other gods?"
 How may we have other gods?
- The Worship of God, v. 4-6.**
 What is the second commandment?
 What does it forbid?
 What is here said about the character of God?
 In what respect is God "jealous?"
 Upon whom does God visit iniquity, and how?
 Upon whom does God show mercy?
 Who is it that loves God? John 14. 21.
- The Name of God, v. 7.**
 What is the third commandment?
 What is it to take God's name in vain?
 What warning is given with this command?
 What did Christ say in Matt. 5. 34, 37?
 How should we ever speak God's name?

4. The Day of God, v. 8-11.

What is the fourth commandment?
 What does this commandment forbid?
 How should the day be kept? Isa. 58. 13.
 Why was this day chosen?
 What day is now kept as the Christian Sabbath?
 Why was it chosen? Mark 16. 9.
 What work may be done upon the Sabbath?
 How are the first four commandments summed up in the GOLDEN TEXT?

Teachings of the Lesson.

Where in this lesson do we learn—1. That we should serve God only? 2. That we should speak God's name reverently? 3. That we should keep God's day holy?

QUESTIONS FOR YOUNGER SCHOLARS.**1. The One God, v. 1-3.**

How many gods are there? **There is but one God.**
 What did he say to the children of Israel? **"I am the Lord thy God."**

What had God done for the Israelites? **He had brought them out of bondage.**

What did God say in the first commandment? **"Thou shalt have no other gods before me."**

What does this require of us? **To love and serve God alone.**

2. The Worship of God, v. 4-6.

What did God forbid in the second commandment? **"Thou shalt not make unto thee any graven image."**

What kind of images are here meant? **Images made for worship as idols.**

How may we disobey this command? **By loving any thing or any person more than God.**

How does God deal with those who fail to serve him? **By making them suffer for their sins.**

What is promised to those who love God and keep his commandments? **That God will show mercy to them.**

3. The Name of God, v. 7.

What did God forbid in the third commandment? **"Thou shalt not take the name of the Lord thy God in vain."**

What is the sin here forbidden? **Profane swearing.**
 What else is forbidden in this commandment? **Speaking God's name carelessly.**

How should we utter God's name? **With great reverence.**

4. The Day of God, v. 8-11.

What does the fourth commandment call upon us to do? **"Remember the Sabbath day to keep it holy."**

What ought we not to do on the Sabbath? **We ought not to work or play.**

How should we spend the Sabbath? **In rest and the worship of God.**

How does Christ tell us to keep all these commandments? **[GOLDEN TEXT.]**

Words with Little People.

1. Love and serve God only and wholly. 2. See that there are no idols in your heart. 3. Be careful and thoughtful in speaking God's name. 4. Keep holy God's day.

THE LESSON CATECHISM.

[For the entire school.]

1. Where were the ten commandments given? At Mount Sinai.

2. How were they given? By the voice of God.

3. What does the first commandment forbid? Serving other gods than the Lord.

4. What does the second commandment forbid? Making and worshipping idols.

5. What does the third commandment forbid? Profane swearing.

6. What does the fourth commandment require? The keeping of the Sabbath.

THE CHURCH CATECHISM.

[Review Questions 1-36.]

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.**The God of Israel.****I. A PERSONAL GOD.**

I am the Lord thy God. v. 2.

"In the beginning God." Gen. 1. 1.

II. THE ONLY GOD.

No other gods before me. v. 3.

"The Lord our God is one Lord." Mark 12. 29.

III. A SPIRITUAL GOD.

Shalt not make....any graven image. v. 4.

"God is a spirit....worship....in spirit." John

3. 24.

IV. A JEALOUS GOD.

I....thy God....a jealous God. v. 5.

"The Lord, whose name is Jealous." Exod. 34. 14.

V. A JUST GOD.

Visiting....iniquity....them that hate me. v. 5.

"Judgments of the Lord are....righteous." Psa.

19. 9.

VI. A MERCIFUL GOD.

Showing mercy unto....that love me. v. 6.

"Keepeth covenant and mercy....love him." Deut.

7. 9.

VII. A HOLY GOD.

Shalt not take....name....in vain. v. 7.

"Holy and reverend is his name." Psa. 111. 9.

VIII. A MIGHTY GOD.

The Lord made heaven and earth. v. 11.

"My hand made all these things." Acts 7. 50.

ADDITIONAL PRACTICAL LESSONS.**The Divine Requirements.**

1. God requires men to recognize his existence and his personal relation to them. v. 2.

2. God requires men to remember the mercies which he has shown toward them. v. 2.

3. God requires men to serve him as the highest object of their devotion. v. 3.

4. God requires men to offer to him a spiritual worship befitting his spiritual nature. v. 4.

5. God requires men to obey his commandments as the law for their lives. v. 6.

6. God requires men to regard and utter his name with all reverence. v. 7.

7. God requires men to give him a share of their time. v. 8.

English Teacher's Notes.

Let a child who is ragged and dirty be taken into a handsome drawing-room, with elegant furniture and spotless carpet; let him be brought face to face with other children, whose dress, appearance, and manners are in keeping with the luxury around them; and he will begin to realize his own condition as he has perhaps never done before. He will feel his unfitness for such surroundings and such company, and the need of sweeping changes in his person and dress, although but a short time before he was well content with both. What has thus altered his estimate of himself? The new standard of cleanliness, neatness, and beauty which has been set before him. Compared with his fellows of the same class he can take a very creditable standing, but measured by the standard just shown him he appears to himself a miserable and unsightly object.

The Israelites had been shown, by the institution of the Passover and the sprinkling of the blood, that they were guilty in God's sight, and that they needed a sacrifice for sin. But although this had been taught them in an unmistakable manner, they were as yet very far from realizing their own natural condition as sinners, or from appreciating the necessity and the blessing of having a sacrifice provided. They had as yet no standard by which to measure themselves aright. Not only had they little idea of the majesty

and holiness of Jehovah, but they were ignorant also of what he actually required of them. To learn these things they were brought into the solitude of Sinai.

At length, when they were encamped in the vast plain "before the mount," they received a message that God was coming down to meet with them. Three days were spent in preparation for this wonderful meeting, and barriers placed round the base of the mount that no creature might go near and touch it. The third day was ushered in by fire, and "blackness and darkness, and tempest, and the sound of a trumpet," and for the first time, probably, the people of Israel felt their unfitness to appear before Jehovah. Then, standing before the mountain that quaked "at the presence of God, the God of Israel," they heard what this great and holy God required of them. A standard was given them by which to measure their own conduct and judge of their own condition. This standard we call the Law, or the Ten Commandments. It taught them what God required of men as concerning himself, and what he required of men as concerning one another. It is the first part that we have to consider now—man's duty to God.

And first we find that no lofty exercise of the intellect, no arduous bodily toil, is commanded, but simply the devotion of the heart to a known and personal God. The Israelites might have feared and dreaded the service of the God whose appearance was veiled in such terrors, whose chariot was the storm, and the fire, and the thick darkness, and before whom even Sinai itself trembled and was moved. But the first utterance of Jehovah was full of love and tenderness: "I am *thy* God, which brought thee up out of the land of Egypt;" the God who had seen their affliction in the house of bondage, who had heard their cry, who had known their sorrows, and who had, according to his promise, brought them out and delivered them from the power of the enemy. Chap. 3. It was this God who required their whole heart's allegiance, not alone as a Monarch, commanding the homage of his subjects, but as a Father, desiring his children's love.

And it is in this light that we should set the first commandment before our scholars. It should be presented to them, not as a mere prohibition, forbidding them to give the first place in their hearts and lives to any save their Creator and Ruler, but as a claim upon them made by one whose love is infinite, who cares for each individual child, and whose love can be satisfied with nothing less than the entire and undisputed devotion of that young heart in return. Truly "his commandments are not grievous" when this is the "first and great commandment of the law:" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

And yet if each one scan his own heart and life in the light of that command, "Thou shalt have no other gods before me," he will have to acknowledge that he is guilty indeed. What have been his first thoughts on waking? what his plans for the day? What has been his hourly aim and object? what his chief enjoyment? what his engrossing interest? Will

not each have to confess that "gods many and lords many" have had dominion over him, instead of the one God in whose hand are all his ways?

Secondly, we find that this devotion of the heart is to be given to one whom we cannot see. The Israelites saw the tempest and the lightning and the mountain trembling and smoking, but they saw not him who spoke to them. For he spoke "out of the midst of the fire, of the cloud, and of the thick darkness." Deut. 5. 22. They saw "no manner of similitude." Deut. 4. 15. And in accordance with this they received the commandment not to make "any graven image or any likeness" after the manner of other nations. There was to be nothing for the eye to cling to, for their worship was to be that of faith which honors God by taking hold of the unseen.

And because the heart of man is so ready to cling to any thing that is visible and tangible, and to rest in mere outward form and ceremonial, the commandment is enforced by a solemn warning and a glorious encouragement. But God is "a jealous God," and when any are professedly worshipping him, but in reality bowing down to their own ideas and their own devices, he will visit the sin upon them, so that future generations, even, suffer from the consequences. But his mercy extends farther and wider than his judgments. And while the teacher must not hold back from declaring God's anger against sin, he has far more to say concerning the blessings laid up for those who serve him.

We notice, thirdly, that the God who thus demands our entire devotion and our unwavering faith has committed to us two precious things, the misuse of which is forbidden by the third and fourth commandments—first, his name, and second, his day.

His Name.—"Thou shalt not take the name of the Lord thy God in vain." It is no nameless personality that is to be the object of our love and our worship. When Moses was first sent to the children of Israel he came with a promise from *Jehovah*, the God of their fathers. We know the power of a mere human name. A card, a signature, or the mere words, "You are at liberty to use my name," often prove of very substantial assistance. There are some names at the sound of which closed doors will unlock, and sealed purses fly open, and coldness and frowns relax into kindly smiles. But how wrong and how mean would it be to bring discredit upon a name thus intrusted to us, or to use it for a purpose foreign to the character and purpose of the giver! And the name of God is given for man's use, for his strength and stay, for his hope and joy and gladness. To use such a treasure lightly or irreverently is base in the extreme. How should we bear to hear the voice of a loved father or mother dragged in the dust by some ungrateful recipient of their bounty? Yet how often is the name of God thus profaned! And how needed the warning, "The Lord will not hold him guiltless that taketh his name in vain."

His Day.—This is spoken of as something with which the Israelites were already acquainted. From the very beginning "God blessed the seventh day and sanctified it," or set it apart as a precious gift for man. Adam had been placed in the garden

of Eden "to dress it and to keep it." Made "in the image of God," he was to lead no idle, aimless life, but to work with mind and body. But he was to share also in the "rest" of his Maker. And when after the fall the happy work became labor to be carried on "in the sweat of his brow," among "thorns and thistles," the "rest" still remained to him. The rest of the Sabbath was to secure him from being ground down with toil, and to keep him from forgetting that, through the mercy of God, and by means of the promised Deliverer, there was a higher destiny before him. The Sabbath is the constantly recurring type of the "rest that remaineth to the people of God," and the continual reminder to man of what the Redeemer has purchased for him. To use this day for the ordinary work and the ordinary cares of this present world is to reject the gift of God, and to spend it in idleness and worldly pleasure is to divert it entirely from the use for which it was given. Let us teach our scholars to "remember the Sabbath day" as a day full of blessed opportunities, which they are solemnly commanded not to lose.

Thus do these four commandments set forth Jehovah as the object for undivided allegiance, as the object of faith; his name and his day as gifts lent us for reverent and grateful use—the one as a strength and stay for the present, the other as a pledge and foretaste of the future. And the keeping of these commandments is summed up in the one word *love*. No moral conduct, such as toward man appears unexceptionable, can make up for the want of this. What should we think of a child whose conduct was blameless *except toward his own father*—who had affection to bestow on others, but not on the *one* to whom he owed every thing? The only words fit to come from such lips would surely be these: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son."

Berean Methods.

Hints for the Teachers' Meeting and the Class.

A word-picture of the proclamation of the law.... A map of the Sinaitic group of mountains. (See Lesson Commentary, page 250.)... Let each of these commandments be memorized and repeated.... Explain what is forbidden and what required by each commandment.... The First Commandment: 1.) God's unity; 2.) The duty of serving God alone; 3.) Some things which men place before God.... The Second Commandment: 1.) Heathen idolatry; 2.) Idolatry in Christian lands.... The Third Commandment: 1.) What it forbids; 2.) How it is broken; 3.) What it requires.... The Fourth Commandment: 1.) Its principle; 2.) How to keep the Sabbath; 3.) Common violations of the Sabbath.... The Golden Text and its meaning.... What God requires of men in relation to himself: 1.) Recognition; 2.) Remembrance; 3.) Obedience; 4.) Worship; 5.) Reverence; 6.) Love.... Attributes of God as shown in this lesson. (See Analytical and Biblical Outline.)... ILLUSTRATIONS. A great philosopher of antiquity was once asked to define God. He required a day for meditation, then two days, then three, and said, "The longer I contemplate God, the less I am able to understand him.".... An infidel wrote as a motto, and hung up in his room, "God is nowhere." His little girl coming in read it. "God is now here," words which smote the father with the thought of his own folly, and led him to turn toward God.... An estate in Scotland pays a rent of one kernel of wheat every quarter as a token of ownership. So every oath shows who is the swearer's master.... During the French Revolution the Sabbath was abolished, and the week made ten days long. But it was found that men could not endure the strain of constant labor,

and that one day in seven was needed for rest, so that the Sabbath was afterward restored.

References. FOSTER'S PROSE: Vol. I. 871, 872, 873, 875. Vol. II. 7342, 7343, 7346, 10179. POETICAL: Vol. I. 455. Vol. II. 3689.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Love is of God.*



Print on board, and tell who said these words of the Golden Text. Show some rose-leaves, and ask what they came from. Could they have come from a weed? No; so love can come only from One who is Love. Who is that? Now Love, or God, is speaking to us to-day. Read verse 1. To whom does he speak all these words? Are we ready to hear? Make a circle, dividing it into four sections. God speaks four "words," or commandments, to us in this lesson, and we will give each a place by itself. 1. Drill on the first, questioning, explaining, and giving children a chance to ask questions about it. Find story to illustrate, if possible, and show that we break this command when we love any body or any thing better than we love God. Print in quarter section, or enough to recall the whole. 2. Have class repeat, clause by clause, the second command, teaching the first clause, and showing that we may worship and serve self, money, fine clothes, etc. 3. Explain what it is to take God's name in vain, and warn against using it carelessly, or "in fun." We speak of those we love respectfully. So, if we love God, we shall use his name properly. Is it right to speak words of prayer without thought? No, that cannot please God. 4. See how many can give the fourth command, and try and get reasons why we should not work on the Sabbath. That God says so is enough, indeed; but try and show the reasonableness of it, and take the opportunity to show how easily children may break this command. But how can we keep these? Our hearts are empty cups. But see, here is a fountain. Let us fill the cup. God is the fountain of love. Let us bring our hearts to him, [draw a heart around the circle,] and with these commands in the heart, and the heart full of love, we can easily keep them.

Blackboard.

BY J. B. PHIPPS, ESQ.



The application of this lesson needs no explanation. The commandments are still in force. How will I appear when tried by them?

The commandments:

LINKED TOGETHER—

You cannot break one, and keep another!

Ten Links make

A PURE HEART.

1 2 3 4 5 6 7 8 9 10

LESSONS FOR SEPTEMBER, 1881.

SEPT. 4. The Commandments; or, Love toward Man. Exod. 20, 12-21.

SEPT. 11. Idolatry Punished; or, False Worship Condemned. Exod. 32, 26-35.

SEPT. 18. Third Quarterly Review.

SEPT. 25. Temperance Lesson. 1 Cor. 9, 22-27.

Outline Studies on the Lessons.

BY REV. JOHN WILLIAMSON, D.D.

LESSON VI.—Exod. 12. 1-14.

Between Lessons. Commentary Outline.

Exod. 7. 19-11. 10.

1. Pharaoh and his people, unwilling, in answer to the alleged demand of the unknown God of Israel, to make such a large commercial sacrifice as the emancipation of the Hebrew bondmen would involve, were by the order of his providence variously and most painfully scourged into a final recognition of his omnipotence and the majesty of his will.

2. The intrinsic horrors of these awfully persuasive plagues were made intolerable by such facts as these: a.) The Nile was a sacred river. b.) Vermin-smitten ancient Egypt was a fastidiously delicate, cleanly land. c.) Egypt, ruined by storm and insect, was the sacred garden of the world. d.) Not ordinary but sacred cattle, etc., were overcome by the rod of Aaron. e.) The men of Egypt, whose first-born were slain, were superior to the gods whom they worshipped!

Lesson Story with Bible Reading in Outline.

Exod. 12. 1-14.

Let us bear in mind that the feast we study in this lesson was both commemorative and typical.

1. Its Origin, ver. 1; Isa. 33. 22; Matt. 4. 10; Deut. 16. 1; 33. 26.

2. Its Month, ver. 2; Esth. 3. 7; Exod. 13. 4; 23. 15; 34. 18; Neh. 2. 1.

3. Its Lamb, ver. 3; 1 Pet. 1. 19; 1 Cor. 5. 7; Acts 2. 23; Heb. 2. 14, 17.

4. Its Sabbaths, Lev. 23. 5-8; Num. 28. 16. 17; Matt. 26. 17.

5. Its Permission, Num. 9. 6-14; 2 Chron. 30; Num. 19. 11, 16; 27. 5.

6. Its Ceremonies, Matt. 26. 27; 1 Cor. 10. 16; Acts 2. 46; 20. 7.

7. Its Signification, 1 Cor. 5. 7; John 19. 14; 1. 29; Isa. 53. 7; Acts 8. 32.

8. Its Token, ver. 13; Acts 4. 10, 12; Eph. 1. 7; Heb. 10. 19; 12. 24; 1 Pet. 1. 2.

9. Its Perpetuity, ver. 14; Lev. 23. 4, 5; 23. 2, 37; Exod. 12. 24, 43; 13. 10.

10. Its Hymn, Psa. 145. 10; 136; Matt. 26. 30; Psalms 113-118.

11. Its Honor, Matt. 26. 17; Mark 14. 13; Luke 22. 7; John 19. 14.

12. Its Desecration, Matt. 27. 62; John 13. 27, 29; 18. 23; 19. 14. 31.

13. Its Altar, Deut. 16. 2-7; 2 Chron. 35. 1; 2 Kings 23. 21, 22; Luke 13. 33.

14. Its Laws, Lev. 23. 4, 37; Num. 9. 28; 16; Deut. 16; Ezek. 45. 21.

15. Its Etiquette, Luke 12. 35; Psa. 23. 4; Eph. 6. 15; Exod. 12. 46; Eph. 3. 17.

16. Its Observance, Matt. 26. 27; 1 Cor. 10. 16; Psa. 145. 10; Matt. 26. 30.

17. Its Elements, Zech. 12. 10; Exod. 12. 39; 1 Cor. 5. 7.

18. Its Rite, Exod. 12. 22; Heb. 11. 28; 9. 13; 10. 22; 1 Pet. 1. 2; Heb. 12. 24.

19. Its Modifications, Lev. 23. 10-14; Num. 28. 16-25; Deut. 16. 1-6, 16.

20. Its Pardon, Matt. 27. 15; Mark 15. 6; Luke 23. 17; John 18. 39.

Lesson Truth in Outline.

1. God, our Creator, showed infinite familiarity with the laws and caprice of human recollection when he instituted an impressive outward ceremonial to keep green throughout the ages the memory of a great and typical deliverance.

2. Christ is our paschal lamb in that he was without blemish, taken from the flock of our humanity, previously chosen of God, slain by the people at Jerusalem, offered in the evening, substitutionally meritorious, physically unmarred, and must be worthily eaten.

LESSON VII.—Exod. 14. 19-27.

Between Lessons. Commentary Outline.

Exod. 12. 15-14. 18.

The penalty for failing to comply with the passover requirements, 18-20; details of the ceremony given by Moses and observed by the people, 21-28; the final plague sent, and the consequent universal consternation, 29, 30; the expedient for collecting just wages long due successfully enforced, and Israel set at liberty, 31-36; the number, diet, and initial route of the emancipated, 37-39; a thankful allusion to the length of Israel's life in Egypt, and the mercy of her deliverance, 40-42; none

but the Lord's children, chosen and adopted, at liberty to sit at this sacred feast, 43-51. The Lord demands personal pre-eminence, 1, 2; the passover to be a perpetual national memorial, 3-11; the consecration it demanded, 12, 13; its appointed family indoctrination, 14-16; the real leader of the Exodus, and the royal trophy borne by Israel in all her wanderings, 17-19; the splendor of Israel's leader's language, 20-22; an illustration of the minuteness of Jehovah's interest in the movements of his people, 1-4; human falseness so overruled as to afford divine justice an opportunity to be retributive and beneficent, 5-9; how God's people in apparent peril often lose faith in his care, 10-12; the end of human, and the entering of divine, interference for man's salvation, 13, 14; where supplication ends and service begins in godly living, 15-18.

Lesson Story with Bible Reading in Outline.

Exod. 14. 19-27.

The central teaching of these familiar verses, to all the generations of human kind, is that God does deliver his people, in his own time and way, and that he does render harmless their enemies.

1. The Angel, ver. 19; Num. 20. 16; Gen. 16. 7-13; 32. 24-30; Acts 7. 30-38.

2. The Pillar, ver. 19; Exod. 33. 9; Neh. 9. 12; Psa. 99. 7; Judg. 20. 40; 1 Tim. 3. 15.

3. The Separation, ver. 20; Isa. 8. 14; Luke 2. 34; Rom. 9. 33; Ezek. 11. 16.

4. The Sea, ver. 21; Zech. 10. 11; Exod. 10. 19; 13. 18; Psa. 106. 7, 9, 22; Nah. 1. 4.

5. The Power, ver. 21; Neh. 9. 11; Job 38. 11; Isa. 51. 10; 50. 2; Psa. 66. 6; 89. 9.

6. The Channel, ver. 21; Josh. 3. 16; 4. 23; Psa. 77. 16; 114. 3; 106. 9; Hab. 3. 8.

7. The Passage, ver. 22; Num. 38. 8; Exod. 15. 22, 23; Isa. 63. 13; Heb. 11. 29; 1 Cor. 10. 1.

8. The Trust, ver. 22; Psa. 37. 40; Isa. 31. 5; 26. 4; 45. 17; Psa. 9. 10; 2 Cor. 1. 10.

9. The Venture, ver. 23; Nah. 1. 7; Psa. 18. 7; 62. 10; Isa. 42. 17; Prov. 28. 26.

10. The Confusion, ver. 24; Lev. 26. 18; Isa. 13. 11; Psa. 37. 14, 15; Jer. 16. 18; 30. 16, 20.

11. The Fear, ver. 25; Prov. 29. 25; Isa. 30. 1; 31. 1-3; 2. 19; Job 15. 24; Psa. 37. 1.

12. The Retribution, ver. 26; Deut. 32. 35; Psa. 44. 1; 99. 8; Isa. 35. 4; Jer. 50. 15.

13. The Providence, ver. 26; Neh. 9. 6; Psa. 37. 28; 91. 11; Isa. 31. 5; Phil. 1. 12; Isa. 50. 2.

14. The Instrumentality, ver. 16; 1 Kings 21. 19; 22. 37, 38; Isa. 10. 5; Hab. 1. 6; Isa. 44. 6.

15. The Destruction, ver. 27; Lam. 3. 39; Isa. 49. 26; Jer. 30. 16, 20; Psa. 35. 8; 64. 7.

16. The Overthrow, ver. 27; Deut. 11. 4; Psa. 106. 11; Heb. 11. 29; Psa. 78. 53; Neh. 9. 11.

Lesson Truth in Outline.

1. God's people are assured of omnipotent protection through the instrumentality of angel ministries, ver. 19.

2. The presence of our angel protectors is disguised by the material phenomena with which they are enclothed, ver. 19, 20.

3. The appointments of God's providence are benign or afflictive, accordingly as human hearts are loyal or unsubmitive to his will, ver. 20.

4. The phenomena of the natural world are not the purposeless characteristics of matter, but the prearranged executives of the Divine Will, ver. 21.

5. The chastisement of personal spiritual disquiet is not simply the natural result of wrong-doing, but of the direct retributive interference of God, ver. 24.

6. What men unintelligently or profanely call nature, but what the devout and biblically instructed know to be God, often removes the chariot-wheels from human wills that are thundering away from his law, ver. 25.

7. The retributions of infinite justice are the highest style of mercy, ver. 27.

LESSON VIII.—Exod. 16. 1-8.

Between Lessons. Commentary Outline.

Exod. 14. 28-15. 27.

Every citizen of Israel saved, while not one of her Egyptian pursuers escaped death by God's retributive order, 23-31; God was pleased, by an appalling use of his power, to move his people to worthy fear of his name, 31. The triumphal song, composed by some poet of Israel, "lined" by Moses, and sung by all the emancipated, 1-22; Miriam's instrumental and terpsichorean accompaniment, 20-22; the disappointment, murmuring, prayer; deliverance and promise at Marah, 23-26; the providentially affluent water and shade of Elim.

Lesson Story with Bible Reading in Outline Exod. 16. 1-9.

All things being for the sake of God's people. to murmur against any feature of his providential leadership is as sinful as to break the plainest requirements of his revealed word :

1. The Station, ver. 1; Num. 33. 9; Psa. 65. 9; 104. 13; Isa. 55. 1; John 4. 14; Rev. 7. 17.
2. The Wilderness, ver. 1; Ezek. 30. 15; Exod. 17. 1; Num. 33. 12; Psa. 65. 12, 13; Isa. 55. 13.
3. The Distrust, ver. 2; 9. 26; Psa. 118. 8, 9; 91. 1-7; Isa. 12. 2; Heb. 13. 6; Psa. 37. 40.
4. The Murmuring, ver. 2; Lam. 3. 39; Num. 14. 2; Deut. 9. 8, 22; Phil. 2. 14.
5. The Discouragement, ver. 3; Josh. 1. 6; Num. 13. 20; Isa. 41. 6; Eph. 6. 10.
6. The Prayer, ver. 3; Psa. 10. 17; 65. 2; 99. 6; Isa. 58. 9; Psa. 119. 58; Job 11. 13.
7. The Promise, ver. 4; Rom. 8. 32; 1 Cor. 1. 20; 1 Tim. 4. 8; 2 Pet. 1. 4; Gal. 3. 14-29.
8. The Bread, ver. 4; Psa. 78. 24, 25; Num. 11; Deut. 29. 5, 6; Josh. 5. 12; Exod. 16. 35.
9. The Analogies, John 6. 31-58; 1 Cor. 10. 1-4; John 7. 37; Heb. 10. 5, 10; Rev. 2. 17.
10. The Precaution, ver. 5; Deut. 5. 12; Exod. 20. 8; 31. 13, 14; Lev. 19. 30; 26. 2.
11. The Assurance, ver. 6; Psa. 8; 27. 3-5; 46. 1-3; Num. 16. 28-30; Psa. 116. 5.
12. The Sight, ver. 7; Isa. 35; 40. 5; 60. 19; Jas. 1. 17; John 1. 5; Psa. 145. 5; Isa. 44. 6.
13. The Omniscience, ver. 7; Psa. 139. 1-6; Prov. 5. 21; 1 Chron. 28. 9; Jer. 17. 10.
14. The Disparity, ver. 8; 2 Sam. 22. 32; Isa. 44. 8; Hos. 11. 9; 1 Sam. 15. 29.

Lesson Truth in Outline.

1. It is not possible because it is not best that God's people on their way to the Heavenly Canaan should long linger in the Elysiums of earthly Elims, ver. 1.
2. A wilderness of severe discipline invariably lies between the luxurious Elim of childhood and the crowning disclosure, of the Sinai of experience, ver. 1.
3. To murmur against the agencies of God's providence is in reality to murmur against God himself, ver. 2.
4. We should never explain differences of opinion with others by attributing to them sinister motives, ver. 3.
5. How natural to look upon ourselves as favored and prosperous if our merely animal wants are met, ver. 3.
6. In real want, and conditioned upon their hearty co-operation, God's people are certain to receive from him the aid they need, ver. 4.
7. The Sabbath, even from the low stand-point of political economy, is not a wasted day, as the divine law instituting it enjoins extraordinary effort during the week that it may be observed without loss, ver. 5.
8. The leaders of God's people may assure them of direct and supernatural aid, ver. 6.
9. God agrees to convince the reason when he demands the faith, ver. 7.
10. The proper official leadership of God's people being providential, cannot be blamed or applauded for apparent failure or success, ver. 8.

LESSON IX.—Exod. 20. 1-11.

Between Lessons. Commentary Outline. Exod. 16. 9-19. 25.

Before trembling Israel the dreaded gloom of the wilderness glowed with the splendors of Jehovah's smile, 9, 10; the devout complaint of God's people having been heard in heaven, meat and bread were miraculously sent in abundance to feed them, 11-15; the hygienic precaution ordered by Moses and stupidly neglected by Israel, with nature's usual way of consuming surplussage, 16-21; the Sabbath was known and observed by God's people before the giving of the Law at Mount Sinai, 22-26; a partial infraction of the law of the Sabbath reprovingly noticed by God, subsequently observed, and the miraculous food "christened," 27-31; the years of manna munificence, and the memorial portion ordered and laid away, 32-36. The prayer of Israel's real need was again heard in heaven, and answered in the gushing, assuaging, typical response of Horeb, 1-7; God, with the laborious co-operation of Israel's leadership and army, enabled his people to triumph over Amalek at Rephidim, 8-16. The touching reunion after a long and hazardous separation of Moses and his family at the Mount of God, 1-6; the history of the Exodus given by Moses, and tenderly and intently heard, and devoutly celebrated by Jethro, 7-18; the impracticability of an individual judicial autocracy

shown, and the whole system of modern jurisprudence successfully suggested by a shepherd-prince of Midian, 19-27. God bid Moses at Sinai assure Israel of peculiar peace and prosperity on the sole condition of loyalty to his will, 1-6; without counting the weight of such a promise, the people of Israel agreed to the great condition, and God singularly augmented the authority of Moses over them, 7-9; by the severest of disciplinary enactments Israel was suitably prepared for the largest event in the history of humanity, 10-16; the terrible phenomena preluding the giving of the Law, 16-25.

Lesson Story with Bible Reading in Outline. Exod. 20. 1-11.

The ten commandments, a summary of God's law, are exhaustive and incalculably beneficent prohibitory legislation, by the government of the Infinite, of all possible human offenses.

1. Their Author, ver. 1; Exod. 32. 16; 31. 18; 34. 1, 28; Deut. 4. 13; 10. 4; 5. 22.
2. Their Description, Psa. 19. 8; Rom. 7. 12; Psa. 119. 96; 19. 7; 119. 142; 1 John 5. 3.
3. Their Requirement, Psa. 51. 6; Matt. 5. 28; 22. 37; Deut. 27. 26; Gal. 3. 10.
4. Their Fulfillment, Rom. 13. 8, 10; James 2. 10, 8; Matt. 22. 37, 38; 1 Tim. 1. 5.
5. Their Realization, Matt. 5. 17; 19. 17; Mark 10. 17-19; Luke 10. 25-28.
6. Their Antagonist, Prov. 20. 9; 2 Chron. 6. 36; Eccl. 7. 20; James 3. 2; 1 John 1. 8, 10.
7. Their Monitor, Rom. 2. 17; John 8. 9; Gen. 42. 21; Matt. 27. 3; Acts 24. 16.
8. Their Purpose, Gal. 3. 24; Matt. 5. 17; Rom. 10. 4; Heb. 9. 9, 10; Rom. 8. 7.
9. Their Promise, Psa. 119. 1; 128. 1; Matt. 5. 19; 1 John 3. 22, 24; Rev. 22. 14.
10. Their Bondage, Rom. 6. 14; Gal. 5. 18; 3. 13; 2 Cor. 5. 21; 1 Pet. 2. 23, 24.
11. Their Tablet, Jer. 31. 33; 2 Cor. 3. 3; Heb. 8. 10; Ezek. 11. 19, 20; 36. 26, 27.
12. Their Subjects, Neh. 10. 29; Psa. 119. 14; Mal. 4. 4; Exod. 13. 9.
13. Their Despisers, Amos 2. 4; Hos. 4. 6; Isa. 5. 24; 30. 9; Jer. 9. 13; 6. 19.
14. Their Dominion, Rev. 12. 17; Eccl. 12. 13; Rom. 7. 22; Psa. 1. 2; 119. 35, 47.
15. Their Penalty, Neh. 9. 26, 27; Isa. 65. 11-13; Judges 2. 14; Psa. 106. 41, 42.

Lesson Truth in Outline.

1. Man's reason cannot but approve of these prohibitory enactments.
2. None so wisely as man's Creator can pass laws for his management.
3. Man's beneficent, as well as his apparently severe, restraining law is sent from God.
4. Men never rise in moral excellence above the level of the God of their ideal which they worship.
5. The certainty that the effects of sin are transmitted to posterity should move all humanitarians to refrain from it.
6. God's command to observe the Sabbath was founded in the requirements of man's nature for rest.
7. God appointed for man, and himself observes, the Sabbath.

Book Notices.

Outline of Bible History. By John F. Hurst, D.D. Revised Edition Enlarged. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. The first edition of this valuable little manual was published in 1872, the second in 1878. This revised edition now appears with the addition of a very full index, an appendage which all students will appreciate.

Heart and Voice in the Sunday-School. Edited by W. F. Sherwin. Dr. George F. Root and J. R. Murray special contributors. Cincinnati: John Church & Co. Prof. Sherwin is evidently doing as good work in his new home in the West as he did in New York. He gives us in "Heart and Voice" an excellent assortment of hymns and music for Sunday-school use. J. M. F.

Midnight Harmonies; or, Thought for the Season of Solitude. By Octavius Winslow, M. A. New York: Robert Carter & Brothers. Old but beautiful, and full of consolation.

Our Brother in Black: His Freedom and his Future. By Atticus G. Haygood, D. D. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Eighteen chapters written by a Southern man. A strong book. We have already given it ample editorial notice. Price, \$1.

The Lyceum Library. New York: Phillips & Hunt. Cincinnati: Walden & Stowe. Number One of the Youth's Series, and Number One of the Children's Series, have appeared. They are full of choice reading adapted to the two grades for whom prepared. The binding, which is of manilla paper, is strong and substantial. The price, ten cents each volume. Will the Church sustain this attempt to provide cheap literature?

The Young Nimrods in North America. A Book for Boys. By Adams W. Knox. New York: Harper & Brothers. How our soul would have expanded and our eyes shone in the early years if such a book as this had been placed in our hands! 300 sumptuous pages, 298 beautiful illustrations, 24 choice chapters. Pure, exciting, elevating—the experience of the hunter's life among the wild animals of our forests and plains, with a wise blending of natural history. The author says that he has "sought to produce a volume that should be unexceptionable in point of morals, and may be placed in the hands of our youth all over the land." He has succeeded well.

History of Greece. By T. T. Timayenis. New York: Appleton & Co. A timely contribution to popular historical literature. This grand work by Prof. Timayenis should be in the library of every scholar. It does for Greece what Green has done for England. The publishers have produced an elegant book, with maps of the highest order in abundance.

The Gospel History. By J. R. Gilmore, ("Edmund Kirke,") and Lyman Abbott, D.D. New York: Fords, Howard & Hulbert. A very unique, comprehensive, and concise book—a standard in its way, worthy of a place on every Sunday-school teacher's table.

Normal-Class Manual. Pittsburgh: United Presbyterian Board of Publication. An official lesson book for normal classes, prepared by a number of workers, and following in many respects, with some improvements, the Chautauqua plan and helps.

The Sunday-School Hymnal. Compiled and edited by the Rev. Charles L. Hutchins: Boston: Congregational Society. Really an excellent church hymn book, and therefore suitable for Sunday-school use. A step in the right direction.

Schaff's Bible Dictionary. By Dr. Philip Schaff. Published by the American Sunday-School Union. Philadelphia. A small and useful manual for Bible students—*multum in parvo*.

Franklin Square Library. New York: Harper & Brothers. No. 171. *Cæsar.* A Sketch. By James Anthony Froude, M.A. Price, 20 cents. Nos. 172, 173, 174, 175. *Memoirs of Prince Metternich.* Edited by Prince Richard Metternich. In four parts, Price, 20 cents each. No. 176. *From Exile.* By James Payn. Price, 15 cents. No. 180. *The Life and Surprising Adventures of Robinson Crusoe,* of York, Mariner. Price, 20 cents. No. 181. *My Love.* By E. Lynn Linton. Price, 20 cents. No. 182. *Beside the River.* By Katherine S. Macquoid. Price, 20 cents. No. 183. *Harry Jocelyn.* By Mrs. Oliphant. Price, 20 cents. No. 184. *The Miller's Daughter.* By Annie Beale. Price, 20 cents. No. 185. *The Chaplain of the Fleet.* By Walter Besant and James Rice. Price, 20 cents.

Whisper Songs for August.

SIXTH LESSON.

Who can make me spotless,
Pure and white within?
Blood of Christ so precious
Cleanses from all sin.

SEVENTH LESSON.

Who will fight my battles,
Conquer all my foes?
God, the mighty Saviour,
Who our weakness knows.

EIGHTH LESSON.

What will stay my hunger
In this weary land?
Bread of life is given
Fresh from God's own hand.

NINTH LESSON.

Who can tell me truly
What I ought to do?
God his word has given,
'Tis his voice to you!

LESSONS FOR 1881.

Third Quarter.

- July 3. ISRAEL IN EGYPT.....Exod. 1. 1-14.
10. THE COMING DELIVERER.....Exod. 2. 5-15.
17. THE CALL OF MOSES.....Exod. 3. 1-14.
24. MOSES AND AARON.....Exod. 4. 27-5. 4.
31. MOSES AND THE MAGICIANS.....Exod. 7. 8-17.
Aug. 7. *The Passover*.....Exod. 12. 1-14.
14. *The Red Sea*.....Exod. 14. 19-27.
21. *The Manna*.....Exod. 16. 1-8.
28. *The Commandments*.....Exod. 20. 1-11.
Sept. 4. *THE COMMANDMENTS*.....Exod. 20. 12-21.
11. IDOLATRY PUNISHED.....Exod. 32. 26-35.
18. *THIRD QUARTERLY REVIEW.*
25. *TEMPERANCE LESSON*.....1 Cor. 9. 23-27.

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Walden & Stowe, at Cincinnati.

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least one month in advance.

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Ordinary advertisements.....\$1 per line.
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